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THE PHILOSOPHICAL JOURNAL

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VOL. 39. { T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JULY 5, 1902.

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CONSOLATION.

Do not despair, thou faint of heart,
Allied with the eternal;
On earthly plane perform thy part,
Wake thy power internal.
Launch upon life's active ocean,
Be not dismayed at low'ring sky,
Nor the tempests' raging motion,
For thy pilot's ever nigh.

Trust thou in Him, thy Creator, [cheer],
Whose smiles will bring thee glad
And will be thy consolator,
Dispensing forebodings drear.
With the Infinite united,
Will e'er be thy guide and stay,
And thy spirit be incited
By love's animating sway.

NOTE.—The above poem is respectfully dedicated by the author, to Dr. George W. Carey, author of a book entitled "The New Name," and which I have read and re-read with much interest, and find the lessons therein to be an exact outline of my own mental and psychic experiences impressed upon my soul-senses, some 50 years since, the perusal of which I most heartily recommend to all seekers after truth in the study of the science of the soul or being.

J. M. ARNOLD, Brookville, Kan.

a dinner plate at his head possessed intelligence apart from the medium, and to test the matter he marked out the alphabet on a sheet of foolscap and placed it upon the stand.

My sister took a seat in such a position that she could not see the letters and reached her hand backward until it rested upon the paper. The runaway hand was given a pencil, and it began rapidly to indicate letters on the paper, which my brother wrote down, until he had three rows across a slate thus: "Jefferson D. Snodgrass, New Martinsville, West Virginia, died of consumption July fourth eighteen hundred and eighty-six."

This he was unable to read at first, but placing the slate on a table, the hand took the pencil and pointed off the letters into words, and he read:

"Jefferson D. Snodgrass, New Martinsville, West Virginia, died of consumption July fourth, eighteen hundred and eighty-six."

During 1882-83 my brother, unknown to either of us, had corresponded with a young man of that name at the place indicated. The last communication from him was on a postal card, in July, 1883, so the next morning my brother wrote to the postmaster at New Martinsville, asking if J. D. Snodgrass or his parents were still residing there. By return mail the postmaster wrote: "Jefferson D. Snodgrass, of whom you inquire, died of consumption about the first of July, last year. His parents are still living here," thus confirming all the points of the communication, except the exact date of his death, which was stated as "about the first of July last year."

Hypnotism, mind-reading, telepathy from the living, all fail to account for this coincidence, for when the message was obtained no one present had any reason even to suppose that the young man was "dead," and our curiosity was so aroused that other sittings were

held, and within a week my sitter's hands would write automatically—as the gentleman describes—various handwritings.

One "control," a friend of mine when living, and a teacher of penmanship, so far excelled anything my sister could do that it helped to assure me of his identity.

Others wrote with the left hand, and frequently while my sister would be conversing or reading aloud, the writing would go on. Only her arm from the elbow down seemed to be affected by the controlling intelligence. She was also entranced, as was Mrs. Piper, and I could fill a whole newspaper with instances and evidences obtained in the privacy of our family circle during the year 1888 of the existence of conscious invisible intelligences. They claimed to be the "dead" friends we had known and loved, and never failed to give any reasonable proof of their identity demanded.

I would add in closing that my sister never made merchandise of her gifts; no amount of money would ever tempt her to do so, but owing to the separation of the family she has not been "controlled," even to write, for several years. But my experience with the unfolding of other psychic powers leads me to the conclusions that the power of communication only awaits development in every human being, and that the time must come when such power will be universally recognized.

A. C. ARMSTRONG.

BORDERLAND

No "Mind-Reading."

My brother, sister and self had never seen anything of Spiritualism—were, in fact, materialists, or, more correctly, perhaps, agnostics of the Ingersoll school, although the term "agnostic" was not in general use then, as now, to designate those who cannot accept evidence of spiritual things on faith.

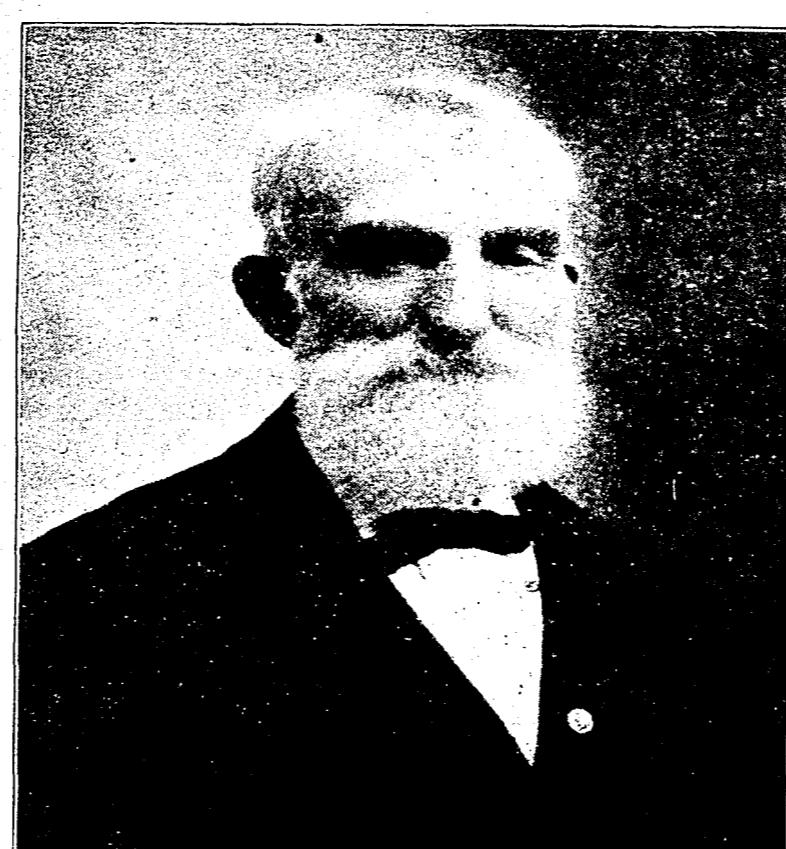
The fourth person, whom I will call Mr. H., had seen in the home of his brother, a well-known business man of Detroit, Mich., something of mediumship, but of this we knew nothing at the time, as he was a stranger to us.

On Aug. 21, 1887, as the result of a conversation on hypnotism, and in broad daylight, my sister, Mr. H. and myself placed our hands on a small stand to see if we could obtain "table tipplings."

We had no sooner done so than my sister's hands began to twitch nervously and were soon beating violently on the stand. She was perfectly conscious, but powerless to stop or direct the movements of her hands, and Mr. H. and myself, two strong men, were unable to hold them still. Some neighbors who had called gave up the attempt to hold her hands, and as the movement became very annoying, as a last resort Mr. H. left the house, but without avail.

Some dishes which later my sister attempted to dry were thrown at various members of the family about the room.

Then my brother suggested that we see if this power that could aim



Mr. J. M. Arnold, Brookville, Kan.

This engraving is the likeness of J. M. Arnold, of Brookville, Kan. Born in the State of Ohio, July 29, 1831, brought up under the regime of the M. E. Church, but could not reconcile the dogmatical construction of the orthodox religion with the teachings of the humble Nazarene. He therefore commenced early in life the search after truth concerning the present and future of the human race. The result of his research was the acceptance of the phenomena and philosophy of Spiritualism, and for several years he has been a member of the first Society of State Spiritualists and Liberals, Delphos, Kansas; served two years as one of the Board of

Directors. He possesses mediumistic powers, but does no public work, as his time is otherwise filled. He writes as follows:

I have been a continuous subscriber and reader of the PHILOSOPHICAL JOURNAL for ten years or more, and consider it an excellent periodical. I have bought quite a number of spiritual works. Among the many good articles and poems that appear in the columns of the JOURNAL from time to time I particularly admire the poetical writings of Ella Wheeler Wilcox. She seems to possess the faculty of arousing the latent powers of her readers and inspiring to action the powers on the soul plane of their existence. Long may she remain in the earthly form and continue to write her cheering poems for the instruction and solace of mortals.

J. M. ARNOLD.

Relics of ancient civilization more than 5,000 years ago are now displayed by a Chicago Society. A telegraphic dispatch last Sunday concerning it reads as follows:

Relics of kings who ruled 3,000 years before the Christian era, together with complaints of a Chief of Police written on papyrus 2,000 years ago, are on display for the first time in the Haskell museum of the University of Chicago. The exhibition is given by the Chicago Society of Egypt Research and the relics were gathered last Summer.

One of the relics is a flat gold bar thought to be the oldest piece of inscribed jewelry in the world. It bears the symbol of King Menes, who is thought to have reigned about 3200 B. C. Another exhibit is a piece of papyrus on which is written a complaint by Nechthemetes to a Chief of Police with reference to a robbery on her premises. This relic bears the date of 190 B. C. A piece of papyrus of the third century bears a letter of Demetrius to his father, Heracleides, blaming him for not sending baskets of fodder.

Re-Incarnation and Karma versus Justice.

WM. EMMETTE COLEMAN.

"The doctrine of re-incarnation is a mere excrescence on the philosophic thought of the age. It contradicts experience and science, does not vindicate the justice of God, does not account for the inequalities of human life, and is in no way consonant with a belief in the progress of the human race through all the ages of the yet to be." — J. J. MORSE (*Two Worlds*, Aug. 25, 1893).

It has been maintained over and over again by many Spiritualists, and by Theosophists generally, that, under the laws of re-incarnation and karma, the most exact justice is secured, and that the seeming injustice of the world can only be explained, and shown to be strict justice, by the action of those laws (Walker's "Re-Incarnation," p. 46). In this connection it should be born in mind that in Buddhism there is no such thing as an independent entity, or immortal ego, in man. But in Theosophy the immortal ego, the Higher Ego, figures conspicuously. According to Theosophy, man has seven principles. Nos. 1 to 4 form the quaternary, and constitute his personality so-called; these are non-immortal. Nos. 5, 6 and 7 are the higher triad—the individuality so-called, the immortal ego.

The truth is, that the doctrines of re-incarnation and karma, as expounded by our theosophic brethren, embody one of the most gigantic systems of injustice of which the mind of man has conceived—the universal punishment of the innocent for the guilty, and the reward of all persons in the universe for deeds not performed by them. The higher ego it is which is periodically incarnated on earth and in all worlds; the lower personality it is which is annihilated after each incarnation; and at each incarnation a new personality is assumed, never in existence before—each personality associated with the ego corresponding in variation of character to the variant characters impersonated by an actor, being Romeo on one evening, Othello the next, and so on.

John Smith was a very wicked man; he dies; his personality, which committed the crimes, is dissipated, forever annihilated; his ego, which was innocent of the crimes committed, re-incarnates, and is joined to a new and different personality, a personality never before in existence, that of Mary Brown. The karmic effects of the misdeeds of John Smith, who is annihilated, fasten themselves to Mary Brown, and she suffers the punishment due to the evil practices of John Smith. In her turn, Mary piles up a heavy load of bad karma; she dies and is annihilated; another new personality, Samuel Jones, is born, and the freshly-created Sammy, never existent before, is forced to bear the penalty of Mary's criminality and vice. So with good karma: William Wilson lives an excellent life on earth; he is annihilated, and a new being, distinct from him, is created, Clara Hill, who reaps the reward of his good deeds. This is karmic justice! The only thing in it simulating justice or equity is the Devachanic bliss. The bulk of the personality is annihilated in Kamaloka, but a small part of it, its aroma,

so to speak, journeys to Devachan with the ego, and this shadowy adumbration of the personality revels in ecstasy for thousands of years as a reward for the good deeds of the entire personality's earth-life, and as compensation for the unmerited sufferings of said personality in that life. But even this is great injustice. James Page's personality divides after death; its better part goes to Devachan and is rewarded in full for the good deeds done on earth; the ego absorbs the higher James Page's personality and is re-incarnated as Ellie Harrison; Ellie inherits all the good karma of James, and she is rewarded on earth for all the good deeds of James' past life. Thus we have each time a double reward for all good karma, and two different personalities reap the benefit of it. First, James reaps the full reward in Devachan, and then Ellie does the same thing on earth—two distinct persons reap the same reward for that which was done by only one of them.

More than this, James is twice rewarded for his virtuous acts. His higher personality, united to the ego, is rewarded in Devachan; that personality is not destroyed—it comes back with the ego and is re-incarnated with it, being incorporated with the ego in some inexplicable manner. Hence, when Ellie is being rewarded for James' good works, James himself, as a part of the ego, distinct from Ellie's personality, is also receiving reward therefor. So James is rewarded twice, and Ellie once, for James' goodness. Here comes in another curious thing. As a part of each personality in the long series of incarnations inheres in the ego, and is rewarded in Devachan, it follows that each of these higher personalities, which does not perish but clings to the ego, must not only receive its own fitting reward in Devachan, but must also be a sharer in the rewards of all subsequent personalities. Thus the first personality in a series will share in the reward of all the subsequent personalities; the second one will share all except that of the first one, and so on—each succeeding one sharing in one less than its immediate predecessor. As we approach the close of the series, the number to be shared becomes fewer and fewer, the last personality receiving the reward of none but its own (in Devachan) and that of the one next preceding (on earth). In this we have injustice from first to last—all receiving more than their share, and each prior one getting more than the one next following. Verily, theosophic justice, as regulated by karma and re-incarnation, is, in its every aspect, as ridiculous as it is inequitable.

Madame Blavatsky admits the double reward connected with each incarnation, "Key to Theosophy," 154; new ed., 104. Karma, she says, after the reward in Devachan, "never fails to reward them again on earth." Not only this, but she further admits that the reward in Devachan is a hundred times more than is merited. Karma, she says, gives the soul a "hundredfold compensation" after death, (l. c., 141; new ed., 95). Such is karmic justice—first, the soul is rewarded a hundredfold in Devachan, and then it is again rewarded on earth.

One of the most objectionable features in this make-believe system of reward and punishment is that billions of earth's inhabitants

from generation to generation are being punished for misdeeds of which they have no knowledge, and which they never suspect themselves or their predecessors in personality to have committed. Not a hint of their egos' former lives, or of the deeds done in those lives, is ever vouchsafed them. Not alone are they punished constantly for what they personally never committed, but Nature, the great Parabrahm, and the Logos, or Eshwara, never tell them that their egos have lived before, and they are now suffering for the actions of their discarded personalities. Is it not cruelly unjust to punish persons incessantly and never let them know for what they are being punished? Just punishment should be reformatory, but how can that be in any manner reformatory which gives no clew to the nature of the acts for which punishment is being meted? What mockery of justice is that which punishes one person for what another one did, and does not provide for the imparation, to the one punished, of the knowledge that he is being punished for certain past actions, together with the nature of those actions! If men and women, after re-incarnation, were fully cognizant of the events of their former lives, and of the fact that they were reaping the fruits of those lives, there might be some justice in re-incarnation, and some prospect's of a reformatory tendency in the sufferings of their several incarnations. As it is, viewed in one light it is the veriest farce; in another, it is grotesque diabolism. If God and Nature cannot devise a better system of universal causation, so far as man is concerned, then folly, puerility, injustice and improbity are centered in the heart of being, and incompetency and infernalism rule the universe.

Which is it that is rewarded or punished, the ego or individuality, or the lower personality? In *Vahana*, vol. ii, no. 11, p. 2, it is said that in Devachan "that which enjoys is the purified or higher part of the personality, not the individuality." But Mme. Blavatsky contradicts this, when, in "Key to Theosophy," 129, new ed., 88, she states that it is the Ego, the individual, not the personal I, "which is rewarded in Devachan and punished on earth," and in l. c. 184, new ed. 125, where we read that the Ego, the Manasic Entity, is held responsible for all the sins of the lower attributes, just as a parent is answerable for the transgressions of an irresponsible child. As parents are not punished for the misdeeds of their children, as a rule, the simile is misleading and pointless. As it is unjust to punish the parents for what their child may do, so is it unjust to punish the divine Ego for the acts of the lower personality. But this is theosophic, karmic justice (?). As there is a double reward for good deeds done, so there is a duplex punishment for the evil. Not only is the new personality in the next following incarnation punished for his predecessor's faults, but the Ego itself, to which his personality is temporarily attached, is also punished at the same time. For what the personality John Smith did, punishment is accorded to Mary Brown, as well as to the immortal ego, with which both personalities are associated. The ego is divine, pure, sinless, an omniscient God, we are told; yet it is punished in every incarnation for that which

it is incapable of doing and which is due solely to the imperfections of a temporary adjunct to the ego—the personality. But although the individuality is punished for the misdeeds of the personality, as Mme. Blavatsky tells us, it is never punished and can not suffer at all. The individuality is the Higher Triad, and the personality is the Lower Quaternary. "The Triad does not suffer; the capacity for suffering lies with the Quaternary" says Madame Blavatsky's lieuteant, Stanley de Lastrzebski (*Agnostic Journal*, Feb. 8, 1890, p. 92).

Another difficulty presents itself here. The ego in each incarnation is punished for the misdeeds of the personality in the last preceding incarnation. The sufferings endured by embryos before birth, as in abortions, accidents, etc., and by every infant and every young child, must be the result of the evil deeds of the personality in the last previous incarnation. But the ego does not ensoul the body of a child until seven years of age—until the age of seven the child has no ego, no permanent individuality, according to Theosophy. How, then, is the suffering under that age to be justified? The old personality that committed the evil deeds leading to the suffering is dead, annihilated, and the new personality, as a responsible being, is not yet in existence—will not be until the child is seven. There is no ego in the child to receive the punishment merited from the former life. This problem being presented to the *Theosophical Forum*, its editor answered thus: If the ego is not present until seven, "there is an obvious hiatus between the suffering and the being which deserves it. The body, in such case, is a separate thing from the being who is later to inhabit it, like a suit of clothes not yet worn, but only made ready for the future wearer. Why, then, should that body suffer? It does not seem easy, perhaps possible, to solve this difficulty." (*Theos. Forum*, No. 65, p. 8). One of the most honest and most sensible Theosophists in the world, Alex. Fuller-ton, here acknowledges that the reconciliation of this teaching with the fundamental doctrines of Theosophy seems an impossible task.

Theosophy vs. Spiritualism.

In answer to an attack on Spiritualism by Mr. Maurias in Dunedin, New Zealand, *Herald*, Dr. J. M. Peebles gave the following interesting article: "I had for several years a sanitarium in San Diego, California, and from which I could look across the bay to Point Loma, where the American theosophists have been putting up large buildings in the interests of the theosophic cult, one of which is to be devoted to the revival of the ancient mysteries as taught by the Indian sages, otherwise the Mahatmas. I was present at the laying of the cornerstone of this structure. These William Q. Judge-Tingley theosophists profess to be the real true theosophists, regarding the Olcott-Besant theosophists as secessionists; Colonel Olcott 'running away from New York,' they say, where 'theosophy was making little or no progress,' and settling in Bombay; and later, with Madame Blavatsky, moving on to Adyar, India, making this place the head-centre of theosophy. Since William Q. Judge's death Mrs. Catherine Tingley has been at the head of the majority of the American theosophists. Each party claims to be the genuine. There has also been a seceding from the secessionists, in which Hargreaves and Dr. Buck were conspicu-

ous; so that there are three distinct kinds of theosophists in California, New York, and Europe, extending eastward to Sydney, and to talk of "brotherhood" among these theosophists in the best sense of that word is to talk in the keenest irony.

The charges of fraudulent mahatma communications, the criminations and recriminations among certain of these schools of theosophists in America are so pitiable that the puzzled student is continually asking: "What is theosophy, and are these its legitimate fruits?" Twice did I come to the defense of Colonel Olcott (a personal friend of mine) in the San Diego press. These several kinds of theosophists vary vastly more in their doctrines and methods, including the 'inner circle,' than the better class of theosophists differ from our cultured spiritualists.

Spiritualism and spiritism are not synonyms; they should never be used interchangeably. No scholar would confound office and official: then why spirit and spiritual, or spiritism and spiritualism? Suffixes are modifiers. There is much under the name of spiritism that I do not indorse. Its large promiscuous seances, for fun, for curiosity, and business transactions, are deplorable. All such promiscuity for self-gratification pertains to the Tartarean regions. There is also at times downright fraud; but fraud is no more spiritualism than noise is music, or counterfeit coin pure gold.

Spiritualism, centring in absolute spirit, not only demonstrates a future conscious life, not only teaches the certainty of just punishment in the line of cause and effect, the necessity of a pure, righteous, Christlike life, the beauty and uplifting power of prayer and holiness of heart, but it encourages peace on earth and goodwill toward men; it teaches universal brotherhood, comforts the sick and brushes away the tears from the mourner's eyes.

"I met the Tingley crusading theosophists in Sydney a few years ago, and had a sharp controversy with one of their leaders. In the past I lectured more or less for these different schools of theosophy, as I did for the metaphysicians, the vegetarians, and the Unitarians; yet, with me, spiritualism rooted in God, who, as Jesus said, 'is Spirit,' infinite and immutable, enwraps and overshadows all that has been absolutely demonstrated under the name of theosophy, including its various cults, ancient and modern. Indeed, spiritualism is the original religion. It is founded upon the divinity in man. All the old religions of the Orient were built upon spiritual phenomena adapted to the spiritual consciousness and constitution of man, during the era of those remote dispensations.

"Mr. Maurais, referring to the 'chasm' between theosophists and spiritualists, says: 'The former (the Indian sages) struck away all those things that the latter (spiritualists) cherish; the continuing personality, the eternal heaven, and . . . even the thing that men called love had to go.'

"If this be true, that the conscious 'personality' has to be stricken out, and that the 'thing that men called love has to go,' then good-bye to such theosophy for thinkers; for, strike out a man's personality, which implies consciousness, intelligence, and purpose, and strike out his 'love,' which is a divine soul-emotion, and he is little more than a stick or a stone, ultimating into the non-consciousness of unconditioned impersonality, which would be the rankest old-time Buddhism.

"Allow me, not for controversy, but for instruction, to make the following inquiries of our New Zealand theosophists, hoping for answers, not in words of the dead Sanskrit, but in some of the 115,000 English-dictionary words used by Shakespeare, Carlyle, Emerson and others of the acknowledged literati:

"1. Wherein do you consider the physical mediumship of Madame Blavatsky unlike the mediumship of thousands of

spiritual sensitives called mediums; and do you consider the precipitations and communications received by William Q. Judge, of New York, coming professedly from the mahatmas, to have been genuine or fraudulent?

"2. What positive proofs have you that any mahatmas were ever seen except the bare assertions of two or three persons, one an American and another a Hindoo; and wherein does a mahatma differ from a pure and exalted spirit, such as Andrew Jackson Davis, Hudson Tuttle, W. Stainton Moses, M. D. (Oxon), the distinguished Judge Edmonds, of New York, and others conversed with for years?

"3. Are there any women mahatmas, and, if so, have they been seen and described as clairvoyant spiritualists see, cognise, and describe their mothers, and other loved ones peopling the higher heavenly spheres of existence?

"4. If original man evolved from the animal, were it ape or orang, did he have to be reincarnated or repotted into a fleshy body to work out some of his brutal Karma?

"5. Where were the mahatmas when this planet, according to scientists, was wrapped in a rolling liquid mass of fiery fluid?

"6. If kings and sages are reincarnated in accordance with Hindoo transmigration, may not—must not—thieves and murderers be also, and may they not grow worse and worse during each reincarnation into the flesh?

"7. I have been told by clairvoyant theosophists and two or three spiritualists that I lived on the bank of the Ganges 16,000 years ago and was the earthly father of Mrs. Abby Gould, a writer and poet in Illinois, U. S. A.; that later I was the Greek Herodotus, the traveler and father of history; and, again, that I was a priest in a temple of Osiris when the Great Pyramid was being built; and later still, I have been informed that I was, in my previous reincarnation, Peter the Hermit. Now, then, admitting all these reincarnations to have been true, what benefit are they to me or anyone else, providing I have not the slightest recollection of any past life in the human body?

"8. If India has been blessed with the mahatmas, with the sacred books of the East, and the teachings of the masters for long, weary centuries, how do you account for the degeneration of India until it is today the stupidest, poorest, and most superstitious country of the world, or was such until Western science and enterprise began to arouse it from its deadly torpor?

"9. Are theosophists, saying nothing of the 'planetary chains,' the 'seven soulsheathings,' 'the shells,' 'elementals,' Irish 'fairies,' and other theories and speculations, engaged in any of the great practical reforms of the times, such as a moral crusade against smoking, intemperance, gluttony, Indian castes, child-marriages, and other demoralizing habits and blighting institutions? It is character, so it seems to me, that saves, and not undemonstrable theories and wild, extravagant speculations. 'By his life'—the Christ life—said Paul, 'are we saved.'

"The above fraternal words of mine, inspired by brotherly kindness, must not be construed as in any way antagonizing theosophy or theosophists. Furthest from it possible! We are brothers all, working, like different religious denominations, by seemingly diverse means, and under different names, to educate and uplift all tribes and races. My heart is warm, and my hand open to every nationality, to every creed and cult that seeks to expand the mind, purify the affections, cultivate brotherhood, and better the condition of our common humanity, leading it step by step up the rugged steep that open into the golden temple of unselfish love.

J. M. PEEBLES, M. D.
Dunedin, New Zealand.

The Higher Life.

P. HILL.

The stages of inner growth through which the soul passes to the recognition of higher issues of life are oftentimes unnoticed by us. They seemed to be lived in some unfathomed deep of our nature and we are not conscious of the change until an incident or circumstance in the outer life reveals us to ourselves. The veriest everyday trifles may be sufficient to pierce the thinned veil and transfer to the normal mind that completer consciousness which has been slowly builded through many years. It sometimes happens we are called upon to choose between some trifling enjoyment and some equally small act of duty. The pleasure insists, as it has so often insisted before, but we hesitate; until suddenly there rises in us a vivid consciousness, a sense of imperious self-control, in almost ludicrous contrast to the magnitude of the decision it enforces; it is the awakening of the soul.

But it is frequently by way of the emotions that this self-enlightenment comes: through the profound and silent depths stirred by the advent of a great joy; the sacred touch of a deep sorrow; the sense of melting pity moved by the sight of stricken age, or the mysterious tenderness felt at the birth of the babe. Yet the circumstance is nothing, the revelation is all. It is the advent of our larger, higher nature; our little arc of earth-life seems to have been extended to embrace its vaster hidden circuit; in a few brief moments we have crossed an abyss of time and become irrevocably separated from our past.

The soul at this stage is the soul of the reformer. Having entered a wider realm of thought, it desires that exterior conditions shall harmonize therewith. The old dominant individualistic idea that the interests of the many must be sacrificed to those of the unit falls before the wider recognition that the welfare of the individual must subserve the progress of the race. Thus energy will be thrown into those movements whose aim is to clean out the Augean stable of social impurity, to beautify the conditions of earthly existence, and to introduce freedom, health and happiness into the collective national life. It is to this new spirit that we owe our socialism, our peace and humanitarian societies; movements like that against vivisection, or in favor of food reform; the great educational efforts such as Board Schools, University Extension, Polytechnics and Public Libraries; and, more important still, the great ethical and religious activities of the world.

Thus receiving events with lofty mind, life becomes infinitely more full of lessons. Every circumstance is valuable in so far as it enables the soul to respond and grow. "The life of most men," says Maeterlinck, "will be saddened or lightened by the thing that may chance to befall them; in the men whom I speak of, whatever may happen is lit up by their inward life. When you love, it is not your love that forms part of your destiny, but the knowledge of self that you will have found deep down in your love—that it is that will help to fashion your life. If you have been deceived, it is not the deception that matters, but the forgiveness to which it gave birth

in your soul, and the loftiness wisdom, completeness of this forgiveness—by these shall your life be steered. . . . by these shall your eyes see more clearly than men had ever been faithful if by this act of deceit they not come more simpleness, faith, wider range to your then have you been deceived."—Modern Astrology.

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[Established in 1865.]

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California State Spiritualists' Association.

ISSUED WEEKLY, AT \$1.00 A YEAR,

AT
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Between 10th and 11th Streets.

BY THE
Philosophical Publishing Co.

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Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, JULY 5, 1902

A Stupid Blunder occurred last week by the pressman when putting the JOURNAL forms on the press, mixing up the pages. The editor was in bed, ill, at the time, and, we are sorry to say, the blunder was not discovered until too late to correct it.

Infant Damnation is now repudiated by the Presbyterian church—after having been strenuously taught for two centuries. We are very glad they have given up the diabolical doctrine, but what about the millions of babies heretofore sent to a burning hell. What ignorance and stupidity of that church!

Dr. Geo. B. Warne, president of the Illinois State Spiritualist Association, has lately raised \$60 for the Reed City Home for mediums. He is an ideal presiding officer and thorough worker, a good speaker and an efficient leader. His aim is to raise Spiritualism to a higher plane, and he is doing it very effectively in his locality.

Dr. Geo. W. Carey, author, scientist and lecturer, has located at 609 Garrison St., St. Louis, Mo., where he expects to remain until after the World's Fair. The Doctor will lecture on "Biochemistry, the Science of Being," and the new theory of electricity and blood formation.

Is Hell Preached Enough? was the heading of an article in a recent issue of the *Christian Endeavor Herald*. If it is preached at all, it is too much! Such all-foggy notions and theological twaddle is too silly for any intelligent audience to listen to. The hell bugbear is played out.

Twenty Million Dollars was the price paid to Spain by the United States for the Philippine Islands. Now Andrew Carnegie, the millionaire and steel trust magnate, offers to give the United States \$20,000,000 for these islands provided that he shall be authorized to state to the Filipinos that their independence will be recognized by the United States of America. For 300 years they have been fighting Spain in order to establish an independent government of their own. Generation after generation has passed away and yet the fond dream of their hearts has not been realized. This would be a splendid opportunity, not only for America to get her money back, but also to magnanimously set the people free in these islands. It may be necessary in order to guarantee their freedom, that they be educated up to the point of self-government and protected during the period of such education; but they ought to be free and independent, and we hope the time will come when this will be realized.

One of the signs of the times to be noted is the growth of the philosophy of Spiritualism among liberal minds, who readily accept nearly all its essential features except the name. It has proven itself to be "the leaven that leaveth the whole lump," of the world's philosophy. Wonderful record for 50 years.

Eusapia Paladino, the famous Neapolitan medium, has been exciting keen interest by her spirit seances at Genoa. Scientists and men of letters have been flocking around her, among them Prof. Cesare Lombroso, the learned mathematician, who came from Turin expressly, and who during the seance admitted to hearing his dead mother's voice calling the name "Cesare," and adding, "my son."

The Sabbath of the Puritans has passed away. In all our large cities business is done, the same as on other days—very few even thinking of making one day more holy than others. The Puritanical Sabbath is not heeded by Nature—the grass grows, the flowers bloom, and all the processes of Nature continue their work without cessation. The fishes of the sea, the fowls of the air and the beasts of field know no one day more holy than the other, and man is realizing very fast that the Sabbath was made for the man, and not man for the Sabbath, as said Jesus of Nazareth.

The Unitarians, Liberals and Spiritualists of Santa Barbara, Cal., joined in a welcome given to the new pastor of Unity Church on June 23, we note by a report of the same in the *People's Paper* of that city written by M. E. Taylor.

Bigotry and Prejudice.

The World's Fair at St. Louis is to be closed on Sunday during the entire season as required by the interpretation of the law by the Treasury Department of the United States. This is a great mistake and due to the prejudice of the Puritanical religionists of the country.

The World's Fair in Chicago was nearly ruined by the same ruling. It will deprive thousands who have to work during week days from seeing the exposition, and it is arbitrary and unjust to the people at large.

It is high time that the officials of the United States should fully understand that religious prejudice and Puritanical blue-laws have nothing in common with the free institutions of America.

Perhaps the position taken by these officials will hasten the time when free Americans will seek to untie the fetters with which they have been bound for ages past. We want no God-in-the-Constitution! No Puritanical Sabbath! No hypocritical sanctimony! The people have inherited from their forefathers the boon of liberty of conscience, liberty of speech and liberty of press, but present hirelings, temporarily in authority, are seeking to destroy their liberties and plan to enthrall them still further with superstition.

Spiritualists, Free Thinkers and Liberalists, generally, should unite and protest loud and long against such encroachments upon their rights and privileges.

The Final Decision of Judge Smith in the case of Dr. and Mrs. Chesbro vs. the City of Los Angeles will be given on Wednesday of this week. This decision may be expected to decide as to whether Spiritualism is a religion or not. If it is proven to be such by the testimony produced by the attorneys, a precedent in the way of a decision to that effect by the Judge of the Superior Court may be expected, and then no medium in the State of California, regularly ordained by a chartered society, can be required to pay a license fee for practicing any of the religious ceremonials or ordinances of Spiritualism.

The New York State Association held a very successful meeting last week at Elmira, N. Y. H. W. Richardson of Aurora was elected president and Herbert L. Whitney of Brooklyn, secretary.

The Ohio State Convention was held on May 23, 24 and 25 at Columbus, and after very interesting sessions Dr. Albert W. Wadsworth of Cleveland was elected president and John C. Hemmeter of Cleveland, secretary.

Postage Stamps may be sent to this office only for fractions of a dollar.

Prophetic Pointers.

Telegraphic dispatches from Findlay, O., on June 30 say:

J. K. Breesen, a young man residing in this city, while in a trance made a number of startling predictions that were listened to and taken down by trustworthy witnesses. He says an attempt will be made on the life of President Roosevelt within 15 months by a man with a fancied personal grudge. The plan will be frustrated by the activity and bravery of the President.

King Edward will recover, but he will not live three years. When his son succeeds him, an attempt will be made to form a republic and grant freedom to the colonies, including Ireland and Scotland, but will fail because the wealth of the country is in the hands of the nobility.

The Pope will die with the close of the year. His death will materially change the political map of Europe.

The next President will be a Republican, but it will not be Roosevelt.

There is to be a terrible storm during the third week of August.

This reminds us of the prophecies of Dr. Muehlenbruch, the seer of Oakland, who in 1899 put the following on record in the PHILOSOPHICAL JOURNAL concerning King Edward VII., then the Prince of Wales:

The Prince of Wales will not keep the throne, and 1905 will see him pass to the life beyond mortal sight. The throne will pass to the next in line, two of whom will hold short terms. The planetary conditions show us that there will be many unexpected and strange transitions for that country up to 1910.

An astrologist who just happened to be in this office said:

I have made a horoscope of King Edward VII., and I do not see how he can survive more than a few months at most.

The King is reported to be convalescing, and the coronation may take place in the Autumn, but a long reign is out of the question. We shall watch events, and note the prophecies and their fulfillments.

Quite a Compliment.—We make our politest bow to Mrs. Elizabeth Towne, editor of the *Nautilus*, an excellent monthly published at Holyoke, Mass., in the latest number of which we find the following:

Dr. Newman's PHILOSOPHICAL JOURNAL is one of our solid exchanges. It comes as certain as sunrise, once a week, and just the "feel" of it through the wrapper gives me a sort of comfortable sensation that all's right with the world. When *Christian* comes I think of Mount Pelee, but Dr. Newman is as steady and as lofty as "the eternal hills" that never spout.

The *Nautilus* is a Mental Science periodical filled with practical thoughts and ideas which are leading this ever-progressive age on towards the goal of perfection. It has lately been doubled in size and is well worth \$1.00 a year to any student or psychic.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, or the price, for postage.

DEATH; THE MEANING AND RESULT, by John K. Wilson. 560 pages. Price, \$1.50; postage, 15c extra. For sale at this office.

Lawyer John K. Wilson's book is a remarkable record of spirit phenomena occurring in the private experience of himself, together with two or three of his friends, with never a professional medium present.

The phenomena are so wonderful, and sometimes involve such an extravagance of statement, as to lead one to surmise that the author is merely indulging himself in a literary skit which shall amuse the incredulous, while it fascinates and amazes the credulous readers. But the story carries with it an evident lack of careful literary training and experience, which, with its simple directness of style and explicitness of detail—especially as to names, localities and verifiable incidents compels belief in the integrity of its author.

There is here a wealth of proof of the individual identity of spirit personalities, once we admit the truthfulness of the narrative of their sayings and doings, which, as Professor Hyslop so justly claims, is the strongest evidence of the reality of spirit intercourse with mortals.

Therefore, placing mundane incidents beyond question, the responsibility for seeming extravagance in description of incidents and conditions in the spirit-world must rest, not with our author, but with the spirit personalities who gave them to him. Besides, those descriptions may be true; who knows! Proof of their truth or falsity can only be reached by the method of induction, by reasoning from effect to cause, and for that reason it can never possess mathematical or even syllogistic certainty. Everything seems improbable which runs counter to our preconceived notions. If they were not now demonstrated facts we would not believe in the penetration of a stone wall by the Röntgen ray, or in telegraphy through space.

The fact remains that Mr. Wilson has made a highly interesting addition to spiritualistic literature.

B.

Lilian Whiting touches the marriage question of the hour with no uncertain note when in "The World Beautiful in Books," she says:

Now, if marriage were a matter of gain or loss in the outward world of affairs, this might be set down as a fine bit of self-sacrifice and delicate generosity. But marriage is a sacrament, or it is nothing, and it is only a sacrament when mutual love, that asks nothing that this world could either give or take away, consecrates it and makes it holy. As a mere legal contract it is no more sacred than any other legal contract, and the marriage devoid of that mutual trust and tenderness and spiritual response that would enable the two to take up their life together on a barren island in mid-ocean and call it all joy; that is wholly independent of the things of this world because it is of the

divine realm and exists in another atmosphere than that of trade or traffic or society—the marriage not based on this feeling is not a sacrament, nor can Church or State make it so.

HENRY DRUMMOND IN SPIRIT-LIFE, by Mrs. Carolinn E.S. Twing, medium. Springfield, Mass.: Star Publishing Co. Price, 15 cents. postage, 2 cents. For sale at this office.

This book contains nine chapters written by Henry Drummond since passing to spirit-life, through the hand of Mrs. Carrie E. S. Twing. The subject matter will interest all thinkers and students of religion and physical existence.

Henry Drummond was a Scotch Presbyterian preacher and an eminent writer. He was extremely liberal in his views and passed to spirit-life in England on March 11, 1897.

The July number of the New Thought magazine, *Mind*, is replete with excellent articles, among which we will mention Mental Faculty, by Dr. W.C. Cooper; Theory and Practice of Mental Healing, by W.J. Colville; A Layman's View of Immortality, by Geo.E. Overmeyer, etc. 20c. Alliance Publishing Co., Fifth Ave., New York.

Coming Events, the astrological monthly, has ceased to exist. Its last number was dated March, 1902.

The Star of the Magi for 1903 will be issued in a magazine form at its present price, \$1.00 a year. This monthly will be clubbed with the PHILOSOPHICAL JOURNAL and both periodicals sent for \$1.75.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00. For sale at this office.

Wind and Storms have ruined Southern Illinois farmers. Telegraphic dispatches last Monday from that locality read as follows:

A low estimate placed on the damage wrought within a radius of 150 miles of Alton, Ill., by the storm of wind and rain on Saturday night and Sunday is \$1,000,000. In the American bottom farming district the farmers are ruined.

Wood river, a small and usually harmless stream, overflowed its banks early Sunday morning, and the farmers in the vast expanse of bottom lands were forced to get into the upper stories of their homes to save their lives. Their houses were flooded. After spending a night full of peril they watched the daylight come in only to see that their crops had been washed away.

Railroad traffic through the bottom lands is completely shut off. Reports from the Piazza Creek district say that the farmers, in their anxiety to get stock out of the valley into the hills, neglected to save any of their stacked wheat, and lost all. All the crops there are lost.

EROS AND PSYCHE. A brilliant rendering of the old, old story of Cupid, through which one reads the struggles and triumphs of the soul. Bound in art vellum. For sale at this office. Price, \$1.50.

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J.F. Willis, Breckinridge, Colo., writes: "I received more special benefit from one reading of 'Just How to Wake the Solar Plexus' than I have during a period of over ten years with medicine, chest and doctors' bills of over \$800.00, aside from much time lost."

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Spiritual Institute. Dr. and Mrs. Chesbro, 44½ So. Spring St., Los Angeles, Cal.

Mrs. D. M. Colby, Readings, 104½ Valencia-st., S. F., Cal. Phone Church 680

Mrs. Eberhardt, 3250 22nd Street. Circle Tues., Thurs. and Sun.eves. Phone Blue 954.

Prof. Fred P. Evans, the world-famed medium for slate-writing and clairvoyance. Interviews daily at his new office, The Occult Book Agency, 400 Fifth Ave., New York City. Send stamp for circular.

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st. San Francisco, Cal.

Mrs. Gillingham has closed her office at 805 Larkin St., S.F., for the present. Will resume business later. Res., 532 22nd St., Oakland.

Mrs. Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 835½ So. Spring St., Los Angeles, Cal.

Mrs. Hubbard, 109 Oak St., S. F. Circles Tuesday & Friday, 8 p.m.; Wednesday, 2:30; 10c. Readings daily, 50c. Diseases diagnosed.

Mrs. W. C. Hull, at the Toccoa, 79 East San Fernando St., bet. 2nd and 3rd, rooms 11 and 12, San Jose, Calif. Sittings daily.

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Mrs. Jennie Robinson, 509½ Larkin St., S.F. Circle Sunday eve. Sittings daily. Readings by mail a specialty, \$1.00. Telephone Sutter 341.

Mrs. Sarah Seal, spiritual healing and business medium, 1424 Market St., "Avondale," S.F. Readings and treatments daily.

Mrs. Sophia B. Seip, reliable psychometrist and clairvoyant. Send full name with six questions—answered for \$1.15. Seance Tues. and Friday afternoon at 2—25c. 251 8th St., corner of Alce, Oakland, Cal.

Mrs. E. R. H. Stoddard. Convincing test circles. 10c. Sun. & Tues. Readings daily. 278 9th St.

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Mme. E. Young's test meetings Tues., Thur. and Sun. eve., Oriental Hall, 619 McAllister St. Sittings daily. Telephone South 764.

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Double Man [Life of Mystic]. Dowd. 1.00

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Goethe's Faust [Ethical Symbolism]. \$1

Healing—Causes & Effects—Phelon. 50c

Holy Grail—Silent Teacher—Ford. 1.00

Intuition—Prof. S. A. Weltner. 25c

Library of Health—Patterson. 40c

Living Christ—Paul Tyner. \$1.25

Lord's Prayer—Adams. 40c

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Metaphysical Essays—C. C. Post. 50c

Paths to Power—Floyd B. Wilson. 1.00

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IN WOODLAND WAYS.

Within these woodland draperies,
I stand amid this verdant shade;
Mid all the serried ranks of trees,
Mid all of Nature's wild brocade;
And I will gather healing balm
From all these blossoms of the wood;
These wildwood plants serene and calm
That grow within the eternal Good.

While biding here by this brookside,
I look around and overhead,
I gaze upon the branches wide
Of mighty trees and kingly shade.
I love these forest fastnesses, [ways;
These strongholds of the woodland
For here the loving Father is;
He speaks in all these feathered sprays.

His church is all the universe.
His organ pipes these noble trees,
The merry birds His choristers,
The wild winds and the humming bees;
Cathedrals vast and temples grand
Are nothing when compared with this,
That builded by the Father's hand,
Hath for its dome the blue abyss.

Nor pride, nor pomp, nor city's roar,
And far away from envy's sneer,
No silken goddess ever wore
Such radiant hues as blossom here.
But lingering here in this pure air,
Within this woody wilderness,
I find release from sordid care,
My soul is filled with sweetest peace.

EMMA D. PITTS, Cortland, N.Y.



The Editor is not responsible for the opinions of correspondents.

New Society at Corvallis.

TO THE EDITOR:

The Spiritualists of Corvallis, Ore., and members of Barrett Lyceum, have organized, to be hereafter known as the "First Spiritual Union of Corvallis." We have only been meeting for six months. There has been a great interest manifested. We have a membership of 20, with a prospect of more. We feel greatly encouraged for the future and ask the good wishes of all Spiritualists. We have much opposition to meet and many difficulties to overcome, but by the help of our friends decarnate and the support of our friends incarnate, we hope to succeed. H. H. GLASSFORD, Sec.

To Attain Long Life.

TO THE EDITOR:

A symposium is now in order. At least, this is the way it strike me, after one careful reading of that remarkable article on "How to Obtain Long Life," by John F. Morgan, published in the JOURNAL dated June 7. Long life of the physical body is, to me, a problem of the first rank of importance for Spiritualists to consider.

Nature surely made no mistake in implanting an instinct so universal and so strong in the animal creation as the clinging to the life of the body. No single fact is more profoundly significant than this. It seems clear to my mind that the wisdom of man has not yet penetrated to the depth, nor measured the height of the value of this strong hint of Nature to every man and woman on earth, namely: "Whatever you forget, remember this: it is wise for you to inhabit the physical body just as long as it is possible for you to breathe the breath of life."

Some may have read the article above mentioned with the profound conviction that every word of the same is substantially, infallibly correct. Others may have gathered a certain value from the main

points of instruction outlined, and tossed the great bulk of minutia lightly away as so much rubbish. While still a third class of readers might take middle ground between these two extremes, and give what is to them a good reason for every point accepted.

I trust that a number of responses will be called forth, from the reading of that article, so that at least one good representative from each of the above classes will be selected and given through the columns of the JOURNAL for the great benefit of all the readers, the greatest benefit in all cases being, of course, the keen discrimination exercised by every reader for himself. BENTON.

Death and Afterwards, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

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Philosophical Journal.

The Breath of Life.

Breathing is a fine art and is everywhere receiving more attention in all circles of life, from peasant to prince. It is the secret of long life as well as health and comfort. The *London Doctor* makes the following allusions to the subject:

It is perhaps one of the signs of the times to those alert for indications that the art of breathing has become more and more a subject of attention. Occultists, as well as physiologists, go deeply into the study in a way hardly to be touched upon here; physicians have cured aggravated cases of insomnia by long-drawn, regular breaths; fever-stricken patients have been quieted; stubborn forms of indigestion made to disappear. A tendency to consumption may be overcome, as some authority has within the past few years clearly demonstrated, by exercise of breathing.

There is a famous physician of Munich who has written an extensive work upon the subject of breathing. He has besides formulated a system by which asthmatic patients are made to walk about without losing breath, and cured.

At Meran, in the Austrian Tyrol, his patients (almost every royal house of Europe is represented) are put through a certain system of breathing and walking. The mountain paths are all marked off with stakes of different colors, indicating the number of minutes in which a patient must walk the given distance, the breathing and walking beginning in time together. As the cure progresses, the ascents are made steeper and steeper.

The Earth's Crust.

Dr. Spencer, who has spent the winter in Mexico and Guatemala, where the earthquakes and volcanic eruptions recently occurred, makes the following interesting statement concerning the earth's crust, and its condition in pre-historic times:

Many years ago, in my investigations of the origin of our great lakes, it was found that the continent stood at least three thousand feet higher than at the present time during the ages when the great lakes' valleys were being carved out by the rains, rills and rivers.

These investigations revealed the occurrences of deep, river-like valleys, extending seaward across the submerged margin of the continent. Carrying the investigations further south to the coast of Florida and the Bahama Islands and Cuba, it was found that these submerged valleys form the continental rivers, barrancas and canyons such as are seen at the Grand Canyon of the Colorado, in Arizona, in Mexico and Central America.

Such valleys originate in high plateaus of 6,000 to 10,000 feet altitude and extend down to low level plains and the sea.

As these valleys extend down to the floor of the Gulf of Mexico and the Caribbean Sea, they become evidence that the West Indian Islands once stood as high as these river-like valleys are now submerged beneath the sea.

Thus the investigation showed that the Windward Islands and the Bahamas and, indeed, the whole eastern part of the American continent, stood once at more than two miles above the present altitude. Herein lie the causes of the volcanic disturbances resulting in such great disaster.

At the time North and South America were bridged together by way of the Windward Islands, Mexico and Central America were low and the valley of what

is now the Gulf of Mexico was drained into the Pacific Ocean by way of the Tehuantepec Isthmus, and the valley of the Caribbean Sea discharged its waters into the Pacific Ocean. Then the Windward Islands formed the backbone of the now submerged continent. While this continent existed long before the historical period, yet from the standpoint of the geologist it was very recent, so that in the early glacial period North and South America were connected and stood at an altitude of two miles or more.

Spiritualist Camps.

Sangus Center, Mass.—Aug. 1 to Sep. 29. Onset, Mass.—July 13 to Aug. 31.

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Forest Home, Mich.—Aug. 3 to 25. Anna M. Fox, box 267, Mancelona, Mich.

Bankson's Lake, Mich.—June 14 to 30. Dr. D.O'Dell, Paw Paw, Mich.

Franklin, Neb.—July 19 to Aug. 4. W. Shelburn, Franklin, Neb.

Chesterfield, Ind.—July 17 to Aug. 24. Flora Hardin, Sec., Anderson, Ind.

Summerland Beach, O.—Aug. 10 to Sept. 1. S.J. Woolley, Milo, O.

Ashley, O.—Aug. 17 to Sept. 7. W.F. Randolph, Sec., Ashley, O.

Cassadaga, N.Y.—July 11 to Aug. 24. A.A. Gaston, Sec., Meadville, Pa.

Mowerland Park, Mass.—June 2 to Aug. 1. Upper Swampscott, Mass.

Haslett Park, Mich.—July 25 to Sep. 1. I.D. Richmond, St. John's, Mich.

Delphos, Kan.—Aug. 9 to 26. J. D. Reeves, Asherville, Kan.

Mantua, O.—July 28 to Sept. 2. Lucy King, Sec., box 45, Mantua Sta., Ohio.

Grand Ledge, Mich.—July 27 to Aug. 25. H. Sheets, Grand Ledge, Mich.

New Era, Ore.—July 5 to 21. Lorena Lazelle, Sec., Oregon City, Ore.

Vicksburg, Mich.—Aug. 2 to 25. Jeanette Fraser, Vicksburg, Mich.

Island Lake, Mich.—July 27 to Aug. 25. A.G. Brown, 268 21st St., Detroit, Mich.

Clinton, Iowa—July 28 to Aug. 25. Mrs. Stella A. Fisk, 18 No. 11th St., Keokuk, Iowa.

Lake Brady, O.—July 7 to Aug. 25. D.A. Herrick, Lake Brady, via Kent, Ohio.

Lake Pleasant, Mass.—July 28 to Aug. 21—A.P. Blinn, Sec., 603 Tremont St., Boston, Mass.

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Forest Park, Ottawa, Kan.—Aug. 24 to Sept. 21—Jacob Hey, Sec., Overbrook, Kan.

Cedar Vale, Kan.—July 13 to 29. Leota D. Whartenby, Sec., Cedar Vale, Kan.

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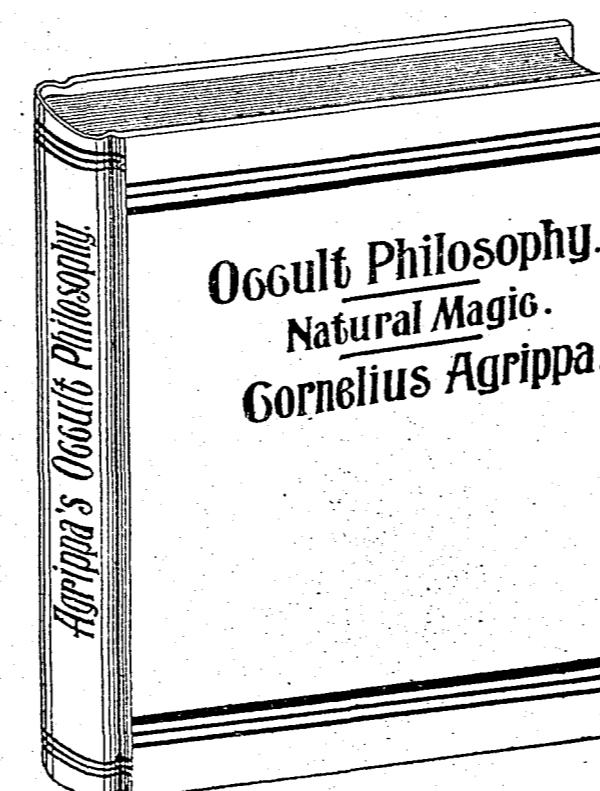
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Local News Summary.

Mrs. Ada Foye will return to San Francisco next week and intends to remain permanently. She has engaged a suite of rooms at 1423 Market St., where her friends will be able to find her after Thursday of next week. Mrs. Foye has a world-wide reputation as an unrivaled medium, and her many friends will be delighted to know that she is to remain in San Francisco.

The Oakland Spiritual Society met as usual on Wednesday at 856½ Isabella St., with Vice-President Orth in the chair. Dr. Palinbaum, being entranced, made a short address. Mrs. Neilson, Mrs. Seip, Dr. Palinbaum and Mrs. Carmen Gray gave messages.

Mrs. Sarah Seal gave an inspirational lecture at 605 McAllister St., San Francisco, last Sunday evening, which was very instructive. Mme. Young followed with tests and spirit messages to the delight of the large audience therein assembled. The music was by Profs. Young and Bothwell-Brown.

Mrs. Eberhardt entertained a large audience in her hall last Sunday evening at 3250 22nd St., San Francisco. She gave messages from the spirit-world which proved to be of interest to the audience. This meeting will conclude the season, and for the next two Sundays Mrs. Eberhardt will be absent on her Summer vacation in the mountains, which she has really earned and we trust will enjoy to its fullest extent.

Spirit Messages, sealed letters and flowers were read last Sunday evening at 325 McAllister St., San Francisco, by Mrs. C. J. Meyer, assisted by several others. These all proved to be satisfactory and pleasurable to the audience.

Mr. Chas. J. Anderson gave a very interesting lecture last Sunday at Grand Army Hall, 13th St., Oakland, on "Prayer and Practice," followed by psychic demonstrations. There will be a meeting next Sunday evening at the same place.

Hermetic Brotherhood, 509 Van Ness Ave., San Francisco. Thursday evening meeting opened with meditation on Jacob Boehme's aphorism: "Above all, examine yourselves for what purpose you desire to know the mysteries of God." Music and reading by Mesdames Rogers, Germain and Keenan, and the lecturer of the evening, Miss Marie Walsh, on "Jacob Boehme's Relation to the New Thought," filled the time, replete with instructive interest.

Mrs. R. S. Lillie gave an inspired discourse last Sunday evening at Covenant Hall, Odd Fellows' Building, San Francisco, on the Philosophy of Spiritualism after answering questions propounded by the audience, asking why there was so much suffering in the present physical life. Eloquent and instructive answers were given by her inspirers. These meetings are held each Sunday evening by the Society of Progressive Spiritualists. Mr. F. T. Lillich presided and Mrs. Sadie E. Cooke organist. All three lead the audience in singing from Mrs. Lillie's new book of songs. Last Sunday evening's lecture concluded with an impromptu poem full of pathos and power.

Mr. Carter lectured for the Union Society at Fraternal Hall, Oakland, last Sunday at 3 p.m., before a large audience. Mrs. Dr. C. Stewart followed with spirit messages that were much appreciated. Mrs. Norris read from colors and numbers in the evening, and Mrs. Carmen Gray and Mrs. Stewart gave messages from the spirit-world.

Sunday, July 6, at 8 p.m., Prof. H. F. Shaw will lecture on "Spirit Unfolding," and Mrs. Gray and Mrs. Stewart will give spirit messages.

The Children of the Progressive Lyceum (Mr. O. H. Wadsworth, conductor) went to the King's Daughters' Home, 317 Francisco St., San Francisco, and held a meeting, it being the fifth Sunday, unoccupied by other churches. Dr. G. W. Carpenter and Mr. F. Bracken were speakers on the occasion. The inmates were so much interested in the exercises that they kept the speakers there for nearly an hour afterward answering questions and receiving congratulations. They look forward to the fifth Sunday with a great deal of interest at the Home.

Henry Harrison Brown gave another of his lectures on the Science of Life in Remembrance Hall, Odd Fellows' Building, San Francisco, last Sunday, illustrated by experiments on subjects before the audience. As usual, the hall was crowded to its utmost capacity. The office of *Now* (his monthly periodical) has been removed to 1437 Market St., in order to obtain more room, made necessary by his enlarged patronage and classes. We are glad to note this evidence of success.

Married.—Mr. J. C. Handle of Berkeley University and Miss Lillie Balsam of Alameda were united in marriage at 1218 Railroad Ave., Alameda, on June 28, 1902. The parlors were artistically arranged with a profusion of smilax, roses and lilies, symbolic of the love, purity and affection of each. After the impressive ceremony by Mrs. F. A. Logan, and pathetic benediction of Uncle Waller, Dr. Carrie Young of Berkeley recited an appropriate poem for the occasion and entered into the feelings of the tender mother who had so unselfishly yielded up her treasure to the care and keeping of another; after which a repast was served by the mother and sister, in which all participated with toasts and many a heartfelt wish for continued happiness through the journey of life so felicitously entered upon, both aspiring to become useful workers for the betterment of themselves and humanity.

Mrs. F. A. LOGAN.

The Regular bi-monthly meeting of the California Sunflower League will be held on Thursday evening, July 3, at 8 p.m., when business of great importance will be brought up, and all the members are earnestly requested to attend. All those interested in the objects and purposes of the League are also respectfully invited. The meeting will be held at Whitney Hall, 1164 O'Farrell St., San Francisco.

E.K. HEAD, Sec.

Folsom 3044.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

At Loring Hall, 11th St., Oakland, last Sunday, there was a large attendance to hear spirit messages through Mrs. Amanda Smith, assisted by Mrs. R. Cowell, who, by request, will continue to hold her meetings during the month of July, and reopen again after returning from the South.

Oakland.—The entertainment given under the auspices of the Spiritualists' Temple Association was a grand success. A neat sum of money was realized for the Temple Building Fund.

C.F. VAN LUVEN.

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THE LAW.

ELLA WHEELER WILCOX.

We build our future thought by thought,
Or good or bad, and know it not—
Yet so the universe is wrought.

Thought is another name for fate.
Choose, then, thy destiny and wait—
For love brings love and hate brings hate.

Mind is the master of its sphere:
Be calm, be steadfast and sincere;
Fear is the only king to fear.

Let the God in thee rise and say
To adverse circumstance—Obey!
And thy dear wish shall have its way.

BORDERLAND.

Preaches while Asleep.

The "sleeping preacher" of Saluda county, S. C., is attracting a great deal of attention. He lives a dozen miles from a railroad, and never leaves the immediate vicinity of his home, so is known to few outside that county, but men of undaunted integrity vouch for the phenomenon. "Major" Perry is a mulatto, forty-five years old. Both he and his wife are illiterate. When a young man, he says, he felt a call to preach, but disregarded it. He seldom goes to church, and is not religiously inclined.

About ten years ago, his wife says, Perry began to preach in his sleep. Sermons became more frequent until he now preaches five or six times a week. Perry goes to bed about 8 o'clock, and within a half hour begins to preach. He first announces his text, chapter, verse or verses in the Bible correctly, after which he reads the text, always just as it is in the book. He then "lines" out, sings a hymn, and prays, after which the sermon begins.

Perry's sermon is grammatical and logical, and takes from forty-five minutes to one hour in delivery. Sometimes during the delivery of the sermon the muscles of the body, especially the arms and neck, contract, producing a cataleptic condition. This stops the sermon. The attack lasts a minute or two and are driven away by his wife, who strokes with her hands the parts affected. When the tendency to catalepsy is banished he resumes his discourse, beginning exactly where he left off, even though it was in the middle of a sentence.

A Lion's Memory.

Sir George Davis was once English Consul at Naples. In order to avoid the plague which raged at Naples, he retired to Florence, at which place, while one day visiting the menagerie of the Grand Duke, he noticed a lion at the further end of one of the dens. Though the keepers had for three years made unusual efforts to tame this creature, they had utterly failed. Yet no sooner had

Sir George approached the gate of the den, than the lion ran to it, reared himself up, purred like a cat when pleased, and licked the hand which was put through the bars. The keeper was astonished, and begged his visitor not to trust the lion, since he had proven himself the most fierce and sullen of his tribe he had ever met.

But Sir George, nothing daunted, insisted upon entering the den. Upon his entry, the lion showed the greatest delight, threw his paws upon his shoulders, licked his face, ran about him, and purred like an affectionate cat.

This occurrence was much talked of in Florence, and finally reached the ears of the Grand Duke, who requested an interview with Sir George in the menagerie, where he might himself witness the strange conduct of the lion. Upon this occasion, Sir George explained that the captain of a ship from Barbary had some years before given him a present of a young lion, which he had raised. He had been allowed to run about the house and grounds until too large for that sort of conduct, and had then been confined in a den built for his use in the courtyard. When about five years of age, while playing, he had gripped a man a little too hard and caused some injury. Upon this, Sir George ordered him shot; but a friend begged him for a present instead, and took him away. How it happened, Sir George did not know, but the same lion had become the property of the Grand Duke.

"Ah," said the Grand Duke, "your friend was the same person who presented this lion to me."

And during all those long years, the lion had not forgotten the kindness which his former master had lavished upon him; nor, indeed, had he forgotten his master!

Causes of Dreams.

The mystery of dreams has been studied by the Paris Institute of Psychology, and after two years of research Professor H. H. Bergson, who had charge of the investigation, is about to make his report. The psychologists interviewed thousands of persons and compiled data relating to their dreams.

In his report discussing the result of the investigations, Professor Bergson said:

"In a dream I perceive objects, and there is nothing there. I see people; I believe I am speaking to them and hear them answer me. There is no person, and I hear nothing. It all happens as if real things, real persons were there; then when I awake all has disappeared, people and things. What does it mean?

"But, first, is it really true that there was nothing there? Is there not a certain sensible matter present in our eyes, to our ears, to our touch during sleep as well as during our waking moments? Close your eyes and pay careful attention to what passes in your field of vision. Many people say that nothing happens. But little by little you can distinguish many things; at first only a black depth, then points of light upon it which come and go, rise and fall; or sometimes a thousand colors appear and play in whirls of lustre. This is the principal material of which our dreams are fabricated.

"Again, the ear also has certain interior sensations difficult to isolate and perceive while awake, but which detach themselves clearly during the slumber. Sometime, too, we hear while sleeping, the sounds of the exterior world, the crackling of the fire, the rain which strikes the window, the wind playing upon its gamut up the chimney. These

are converted into conversations, songs, cries, music, and the like, as the case may be.

"As to touch, people often dream that they are floating through space. Now, if you analyze this dream you will have no difficulty in tracing the workings of your mind in producing it. Your mind was aware of the fact that you were not touching the ground. Since it did not think you were asleep, it did not take the bed into consideration, hence, naturally, it concluded that you were floating in the air. Whenever you dream that you are flying you feel yourself working with one side, and this side you will invariably find coincides with that which experiences the real sensation which the bed gives your body. This sensation of pressure dissociated from its cause becomes sensation, pure and simple, and joined to the delusion of floating in space gives rise to the dream.

"Of more consequence than any tactile sensations, properly speaking, are those which are connected with that we sometimes term inferior touch, profound sensations emanating from all points of the organism, and particularly from the viscera. One can not imagine to what degree of fineness and acuteness they attain during sleep. They exist, no doubt, while we are awake, but then we are distracted by practical actions; we live an external life. Grave maladies have sometimes been foreseen by dreams. They had in fact already begun when dreamed of. Great physicians have shown how certain sorts of dreams are connected with the different parts of the body, with affections of the digestive, the respiratory, or the circulatory apparatus.

"I repeat what I have said; when we sleep a natural sleep our senses are not closed to all impressions. They exert themselves with less precision, it is true, than when we are awake, but actively nevertheless, and embrace a multitude of subjective impressions which pass unnoticed at other times. These confused impressions are the materials of our dreams.

"They are not, however, the only requisite for our dreams. Suppose the dreamer sees black lines upon a white surface. They might represent to him the pages of a book or the facade of a house, or a quantity of other things. What is it that determines his choice of an object for it to represent? Memory. The power which converts into definite objects the vague impressions received in sleep from the eyes, ears, and touch from all the interior surface of the body is memory. While awake we often have recollections which appear and disappear, occupying the mind successively. These are always such connected with the present moment, the present situation, the present occupation. There are other numberless recollections, however, which my memory has constructed in its most obscure depths, and which are in a state of invisible phantoms. They, too, aspire, perhaps, after the light, but never attempt to mount thither.



ELLA WHEELER WILCOX, the Inspired Poet,
WHO HAS CHARMED THE WORLD.

Philosophical Journal.

"Now, suppose that I arrive at a moment when I am disinterested, neutral; that, in fact, I am asleep. These recollections, thinking that their opportunity to come to light has come, rush madly for the door in a vast multitude. But all can not pass. They are too numerous. Which will succeed in doing so? A moment ago when I was awake the memories which were perceived were those which were connected with the present situation, with that which I saw and heard about me. Well, in sleep, too, I am surrounded by the vaguest possible sensations, and among the souvenir phantoms only those will succeed in rising to the surface which can assimilate themselves with the dim, indistinct colored visions that are present to my slumbering eyes, with the exterior and interior noises that I hear and the sensations of touch which I feel.

"When this juncture is effected between memory and sensation, I dream. Sensation is warm, colorful, vibrant. Memory is complete, but it is without life and wishes to realize, actualize itself. They are drawn to each other, the souvenir phantom becoming incarnated in the sensation, thus develops into a being which will live its own peculiar life, a dream.

"So the birth of a dream is nothing mysterious. It resembles the birth of all our perceptions. The mechanism of a dream is the same in its grand outlines as that of normal perceptions. When we perceive real objects there is little in our actual perceptions, the sensible material of our perceptions into which our memory has not been introduced. The perception is a composite on one side, of the real impressions made on the organs of sense, and on the other of the memories which have been associated with the impression and which profit by its present vitality to come again themselves to life."

—*Tacoma News*.

Our Startling Progress.

DR. PAUL EDWARDS.

The golden fleece is not yet ours. We seek it, we have seen it, we must possess it—it is Health, perpetuity of Health. In this important acquisition we are not opposed by science or justice, but by the intolerance, bigotry, and egotism of the medical profession.

The law of Health, of life, and death, is locked up in the archives of Mind, and we are forbidden to search for this law, even within our own preserves and premises. May justice stay the hand of opposition! The world is ablaze with progress in every cause, yet *mind* is forbidden by law to heal itself; not that *mind* is incapable of good, or capable of harm, but that we must not trespass upon the preserves of medicine, even with a truer and better system of healing our sick ones. But, after all, this is progress; ignorance only embellishes wisdom, and persecution stimulates justice. Yet these conditions are severe on pioneers. Galileo asserted the revolution of the earth and became a martyr because of his persecution by the Church. Harvey asserted the circulation of the blood, and was ostracized by society; Fulton and Stevenson, the founders of steam navigation, were declared crazy; while at the present day many mental investigators and healers of the sick are laughed to scorn, and even arraigned in Courts of Justice (?). So it was with Christianity. By persecuting the saints in Jerusalem the Pharisees caused them to scatter over Europe, Africa, and Asia, thereby propagating their sect in all the earth.

Mental Science, like all other innovations, must scale the walls of ignorance and opposition, and lay Truth at the feet of Mankind. Denials and sneers must be made stepping stones in the march of mind to its assault upon ignorance. Doc-

tors and their medicines are the only ones injured by the coming light, for they well know that the crucible of Truth ordains their doom.

Fright, fear, and temerity are employed by doctors to keep the people in ignorant bondage; they have prepared their *Materia Medica* and swear by its infallibility, when, in fact, it is chaos—supreme chaos. The physical and mental vigor of man is weakened by every drug he consumes, and Voltaire once exclaimed: "Why place a drug you know little of into a stomach you know *NOTHING* of?" Many philosophers of equal caliber with Voltaire think the same—some of the best minds of the age are engaged in exposing the errors of mental therapeutics, while others are telling of the mighty capacity of Mind as a Healing power. How long, oh! how long, are we yet to serve in these bonds?

The ethics of doctors forbid them to investigate, and they secure the passage of laws to imprison others who dare assert Truths.

"He who can not reason is a fool;
He who will not is a bigot;
He who dare not is a slave."

—*Mental Advocate*.

Encouragement.

There is always a way to rise, my boy,
Always a way to advance;
Yet the road that leads to Mount Success
Does not pass by the way of Chance,
But goes through the stations of Work
and Strive,
Through the valley of Persevere;
And the man who succeeds, while others
fail,
Must be willing to pay most dear.

What our Hands Reveal.

W. J. COLVILLE.

The Conical or Artistic hand is graceful in outline and decorated with handsome filbert-shaped nails. The cone-shaped fingers of the designer are easily recognized, and in this type we see displayed the peculiarities of those who are endowed with large imagination, and can therefore excel in producing romantic stories as well as in embellishing all they touch.

The Psychic or ultra-idealistic type of hand is long, slender, with tapering fingers, and long, narrow nails. Some delineators, including "Cheiro," have called this type of hand most beautiful but very unfortunate, but its unfortune pertains only to the fact that its possessor is usually so very sensitive that unless she or he is guarded with exceptional care during childhood, and is permitted to live an unusually sheltered life after having reached maturity, contact with the rough elements of the common world is too severe a shock to so extremely delicate an organism. This variety of hand is found with "mediumistic" people who have seen visions and been the subject of extraordinary guidances and warnings from the earliest days they can remember. Psychometers, clairvoyants, clairaudients, and, indeed, "psychics" or sensitives in general, when adapted to private but not public exercise of their gifts, are found with this variety of hand.

We are often asked whether it is possible to predict coming events from the hand, and to this question we must give a somewhat reserved reply. The past is imprinted as writing on a scroll, but this gradually disappears as the present makes its later impress. The near past and the immediate present are clearly legible. The psychic or sensitive who is far more than simply a "palmist," is often guided either by intuition or clairvoyance to perceive what is already taking place on the prior plane of subjective psychical activity, and must subsequently appear ultimated on the exterior plane

of physical objectivity. Ideas, thoughts, mental habits, and unseen influences in general, take precedent action to those external results which come upon us unaware only when we have been paying exclusive heed to terrestrial phenomena. Prediction is simply FOREWORD, if we translate literally, and it is given to all those whose sight is keener than ordinary to pierce the veil to some extent, and behold the oncoming event, which is as yet veiled behind the screen which hides the entire realm of causation from those whose perceptions are quickened only to the observance of what already appears on the outermost surface of existence.

It is not alone the shape, size, and markings of our hands which the chiropologist is capable of reading, for very much can also be told from texture and skin. Very soft, flabby hands, regardless of special type, always indicate irresoluteness of will, and are generally indications of a low tone of vitality. Hot, dry hands denote irritability of temper and lack of self-control, which is the chief cause of worry and nervous perturbation at large. Cold, clammy hands denote a fishy disposition, and are always accompaniments of a selfish or unduly shut-in nature. Such hands usually indicate sluggish circulation of the blood, a rather feeble pulse, and general lack of executive ability. The crudest dispositions are revealed by small hands with coarse skin, ugly nails, and forbidding hirsute appendages. The finest constitutions, coupled with the loveliest dispositions, are displayed when the hands are moderately large, firm, and vigorous, but adorned with exquisitely-shaped nails, and covered with naturally velvet-like skin.—*Two Worlds*.

Uses of Discipline.

W. P. PHELON, M. D.

On every hand are illustrations of how the fires of life pour down on devoted souls; how the crushing blows of outward circumstances squeeze together in closer concentration, driving out all but the purified atoms which belong thus closely together.

It does not seem to those who are on the forge, under the hammer, that it is kind, wise, or for any good purpose whatever that all this suffering comes; suffering of soul; agony of mental distress, only they who have felt and known can understand. It is cruel advice, or may seem so, to say a development into steel is the quality which must be uppermost; is the quality sought for and brought out in this fierce and harsh training.

The Damascene blade is the sword of all swords for defense and offense. The untempered swords of the ancients are not to be named within the same hour or day with this flash of fiery steel. Seek only the best. Again and again is this inculcated in your Record of Ancient Wisdom.

They who endure in resistance, maintaining the single thought "I am I," and however the white hot fiery focus may touch them; however the conditions have been confused, if this idea can be held of the continued over-mastery; the ego-ship; then the happenings, no matter how overwhelming or terrible in aspect, will become to us simply a part of the machinery to perfect purification, the solidifying and closer unity of the individual soul belonging to the ego. Thus would its capacity for union with the Universal Soul increase.

Hold fast to the knowledge of the higher self that belongs to each of you. The Divine Monad has condescended to descend into matter and seek for itself, without the consent of the intellectual and physical, this very purification and separation of the outer. That which the physical may shrink from, the incarnated ego may eagerly seek. In all cases, the incarnating ego will accomplish as it

seeks, without any regard to the suffering, or the acts of the present physical, which is simply here for its use and be-hoof.

Let the conscious resistance of the soul force and spirit dominance seeking always the Infinite Light, dwell and abide with you.—*World's Advance Thought*.

The Inharmonious Soul.

H. G. GUILD.

There are millions of miserable people in this world—miserable both in mind and body—and in every case they are authors of their own misfortune.

Let us analyze, for example, the being who is constantly scolding about everybody and everything, as an individual he is cross, touchy, crabbed and unhappy, and looks upon existence as a sort of servitude in an unenclosed penitentiary; himself a convict, who is serving out a sentence pronounced by an anthropomorphic deity because of the ancient transgressions of Adam and Eve. In such a heterogeneous condition of mind, where conflicting thoughts make his brain a bedlam of discordant impulses, he is at once out of tune with everybody and everything, himself, of course, included. With him the sun is either too hot, or not hot enough; the weather is never to his liking; his neighbors are mean, stingy and unsocial; his dog and cat flee from him as they would from the proverbial bad boy armed with a sling-shot; his aura is completely filled with pessimism of the rankest kind, and in his faultfinding frame of mind there is no person, however angelic he or she may be in truth, but is full of deceit and blemish from the standpoint of our brother, the miserable man. It is, indeed, a terrible thing to be out of tune with oneself. Out of tune with oneself is out of tune with the universe.

Now the law of the universe is understood and administered by wiser beings than man as we know him. Consequently we see only regularity and harmony in the movements of the earth body and the solar system. If discord ruled those systems but for a moment we could easily imagine such a precipitation of evil as would annihilate all created things; creation itself being a result of order and harmony. Order is said to be "Heaven's first law." If order, then harmony, because we can not conceive of one expression without the other. Now, as man is a microcosm of the Macrocosm, it follows that in order to rule his universe, which is made up of millions of individual and intelligent molecules, he must at once get in touch with the harmonious law which governs the larger systems of which he is but an epitome. Bear in mind in considering this question, that there is but One Life, and that all else are only manifestations of it. The law is Love. It is the antithesis of hate, fault-finding, discord, and uncharity. The man who does not understand how to rule his universe is a victim of his own ignorance. He is unsuspecting of the law of being; he doesn't know the power of thought in his kingdom, for good or bad; he has no conception of the "Builders and Destroyers"; to him the law of duality in nature is a myth or has never been suspected; he has studied effects, when he should have studied causes; he may have imbibed the doctrine of separateness when he should have conceded the principle of unity; he has hated when he should have loved with the Universal Love which is the peace that "passeth all understanding"; he has been individual in his thought, when he should have been altruistic; he has doubted when he should have trusted his intuitions of right; in short, he has sent out wrong and unharmonious thoughts, one after another, until in fact his microcosm has been devastated by anarchy and treason; and rebellion against his Higher Self has made his kingdom a play ground for the legion of

"Destroyers"—a tangled web of perverted thought, separating his lower nature from his divine self, until it is small wonder that he sees no good in any one or anything. Shrouded in the fog of his own ignorance and conceit, he has simply spun around and around in his tub in the mill-pond of non-progress. But he is not lost. Let him turn about and "Seek the child-like state which he has lost." Let him lift his eyes toward the shining gates of the "New Jerusalem" and seek by interior communion to reach the divine law of harmony, and thereby be transformed "into a new creature."

Every Ego is the author of his own destiny. As he thinks and acts so depends his weal or woe. Learn to "Love thy neighbor as thyself," work unselfishly for others; trust, have faith; do good; develop your intuition self, remembering, as Christ truly said; "The kingdom of heaven is within you." Think good thoughts. Exclude by practice of concentration of mind the evil pictures that are almost constantly being thrown upon the mirror of the brain by the "shadowy hosts"; make your neighbor love you by first loving him. Learn to love, and forget to hate.—*New Age Herald.*

The Ministry of Pain.

J. P. COOKE.

Sweet are the uses of adversity. Let us look at some of the uses of pain. What a cruel thing to contemplate is pain; no philosophy will ever make it to be anything but what it is—a fearful misery and mischief. I need not portray it; we know what it is. We feel it in our bones, grinding them—we feel it throbbing in our nerves, torturing our muscles, making this fine organism of ours a very chamber of torment.

Look over the groaning, sighing earth, go into the sick chamber, stand by the beds of the dying, visit the hospitals, observe the victims of it in asylums, pining, writhing, raving. We feel that pain is due not to Heavenly Goodness, but to the ignorance, stupidity, perverseness, carelessness, recklessness of man. Analyze it piece by piece and you will find somewhere, upon it, the trace of human imbecility or foolishness. If men understood the world they live in, or cared; if they studied its laws and marked its processes, or felt their way into its secrets, if they chose to obey the decrees that are openly promulgated for men's reading—physical suffering would be diminished and the prophecy of the seer of the Apocalypse would be fulfilled: "Neither shall there be any more pain; for the former things have passed away." Yet see how sweetly all of it is overruled for human felicity.

It is even to this phenomenon of pain we owe the discovery that nature is a vast storehouse of benefit. What has put man upon exploring the earth, the air, the sea, upon diving into the secrets of mineral and vegetable, investigating properties, causes, effects, sunlight, magnetism, what is it but the intense need of it all to alleviate the torment to which our physical life is exposed? The discovery of elixirs, balsams, the healing juices of herbs, is due to the necessity that they should be discovered that men might not pine and die.

We are learning more every day that this world is fairly saturated with benefit—that there is somewhere a cure for every hurt, a balm for every suffering, a supply for every legitimate want. There is hardly a plant but has its curative

property, its healing zone; even poisons are medicinal.

We know it now, yet we never should have known it but for this stinging goad in our organism. In a thousand ways the healing life is approaching us and urging us to make the world the wholesome place that it was meant to be.

The holy sympathies of the human heart we should have known nothing of but for pain. The wealth of affection, the fountains of tenderness, the sympathy, that relieves suffering, is all due to that. The profession of medicine is the child of pain. Real physicians and healers are ministers of the over-ruling Providence; some of them calling in the virtues of air and water, or the salutary influences of magnetism and electricity, or drawing out the forces of recuperation which are stored in herb or plant or the sunshine. Witness Dr. Babbitt's beautiful labors.

"We are fearfully and wonderfully made." The Psalmist said so. We know it as thoroughly as he did.

Then there comes in this wonder, the anaesthetic agent, by which pain, for the time, is abolished. Through these angels sweet sleep—"the innocent sleep"—comes to the sleepless. The blessed rest to those whose consciousness could only be one of agony. The very moment of torture, when the bones are grinding under the saw, the knives are tearing the flesh, or the pincers are grasping the sensitive nerves, the blood flowing away, at that very instant the heavens are opened, the spirit recedes from the atmosphere of chloroform, leaves the bed of torment and soars away to heaven to dream of life and love and peace until all is over.

And then see how by permission and indulgence of this blessed angel, science goes on, taking advantage of the patient's insensitivity to find out new secrets, to dive deeper into the mysteries of creation, and to bring to light more and more of the marvelous beneficence of Heaven.

Thus, hideous as this dispensation of pain is and long will be, widespread as its operation is, and frightful as its effects are in society at large and men and women individually, yet it does justify its place in Providence and help the chorus of grateful praise.

It is now seen to be a kind of blasphemy to assert that Providence intentionally disorganizes and confounds human enterprises; wrecks vessels, causes collisions, burns up cities and vexes men with disasters. If there is one thing of which we are certain it is that His name is but another name for order, harmony, unity, progress, improvement and swift advance towards perfection.

The closer we look into things, the more obviously plain it appears that man is answerable, either directly or indirectly, for every misfortune, loss or disaster.

So with the pain and noble discipline of conscience, the power of distinguishing finely between right and wrong, the perception of purity, the appreciation of goodness, the longing for perfection, the determination to grow more and more in truth and in rectitude, the visions of the fairer ideals hovering before the imagination—all are due to the torment and sting of the hidden pain at the heart which we cannot bear and yet cannot fly from, and which we can neither terminate nor forget.

The saint is the reverse side of

the sinner; and but for the wrestlings of the sinner with his sin, the long and impatient agony with it, the victories of holiness would be unachieved.

St. Augustine became a saint from the sudden and violent reaction against the bosom guilt that tormented him.

Pain is a great angel, as those who have come up out of great tribulation know very well. As Emerson has said: "This universe is run by law, not by luck."

Boston, Mass.

Message and Medium.

ELLA WHEELER WILCOX.

I believe that the spirits of our dear ones do return to us, to comfort, guide and cheer. I believe hundreds of well-authenticated instances exist where spirit forms have been seen—in broad light, and in their own likeness. Thousands of instances have occurred where messages have been received from them, and I have no doubt that we are often visited by departed friends, whose presence we vaguely feel, but whom we cannot see or hear.

Since such visitations are our only absolute proof of a future life, I fail to understand why religious people cry out against a belief in spirit return. The Bible is full of such occurrences, and the universe is the same to-day as it was in those historic times.

That such messages have been received I have no doubt. That I myself have received them I am confident.

Some people are endowed with what might be called a spiritual telephone, just as others have mechanical, musical or mathematical genius. But even as the earthly telephone at times is unreliable, and "Central" does not always make the right connections, so these spiritual wires are not always to be relied upon.

I am confident we are all often surrounded by bands of invisible forces, spirits in various phases of development who are interested in our welfare.

They are God's messengers, sent to cheer and help struggling humanity. Call upon them—believe in them, but believe in your own divine self and in the God of Love, and all will be well with you.

Another New Spirit Book.

TO THE EDITOR:

The work on the third book ("Rending the Veil" and "Beyond the Veil" being the first and second) has already begun by the same spirit band and by the same medium, W. W. Aber. As in the former work, three seances are to be held each week; the one on Tuesday evenings for the benefit of visitors, and those on Sunday and Thursday evenings will be devoted to the work in hand. The first seance was given on the evening of June 24. This was for the benefit of visitors, of whom four were present, and were delighted with the result, one recognizing eight materialized forms.

At a preliminary seance directions were given for the work. A suitable desk for writing, a typewriter and a telegraphic sounder and keynote connected, were provided. On June 29, at the evening seance, long communications were given in manuscript on the typewriter and with the telegraphic apparatus.

This third book will treat on life in the higher spheres, and will supplement the two former works.

All persons desiring to visit these seances will address W. W. Aber, Spring Hill, Kan., for particulars. The work will continue for a number of months. There are many earnest souls yearning for some knowledge of the life beyond, wondering if mortals survive the tomb and can return and hold communion with their friends in mortal life.

All such may have the most indubitable proof of the fact by visiting these seances. There is not, nor can be, the possibility of fraud or deception in these manifestations, for the loved of long ago, whose earthly bodies have moldered into dust, stand face to face with mortals, and are recognized as the long-departed friends. The fact that Job's question has been echoing through the world for thousands of years is evidence of this longing desire for an answer. It comes here directly from the lips of those we know, revealing to us a world of grandeur and beauty for those who love their fellow-men and labor for the good of mankind. They tell us that "Every good act as much or more benefits the doer of the act as the recipient. And you want to remember one other thing: Everything you do that injures your fellow-man is double-headed in the debtor column of your own account with yourself."

Of what incalculable value this would be to those who realized it! Hosts in spirit-life are engaged in endeavors to enlighten the world and lift off the burden of error and superstition that crushes and enslaves mankind.

E. J. SCHELLHOUS.

Eleanor Kirk's Books.

Influence of the Zodiac upon Human Life.—This is a volume of 180 pages, handsomely bound in cloth, giving 20 pages of explanation, and, on an average, 10 pages to each sign of the Zodiac, including in each, Mode of Growth, Occupation, Marriage, Virtues, Faults, Diseases, Government of Children, Gems, Astral Colors, etc. It explains the individual to himself, and as it requires the date of the month only, and not the year, is invaluable as a parlor entertainer. Price, \$1.00.

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SAN FRANCISCO, JULY 12, 1902

Mme. Montague has been doing a good work in England, as we notice by the Spiritualist papers in that country. She intends, early in the Autumn, to take an ocean voyage, and will visit Canada and probably the United States before returning to England again.

Mr. W. J. Colville has finished his labors in England, and will take steamship from Liverpool on July 16 for New York. He will spend next Winter on the Pacific Coast, where his many friends will be glad to welcome him.

Unchain the Truth.—Let it be everywhere proclaimed free. Place no restrictions on it, but follow its lead, no matter what may have been your former opinions or theories. None of us have yet found *all* the truth, no matter what may be our advancement or progress thus far. "Eternal Progression" is the motto of every honest student of Nature and her laws, and what we do not attain to in this physical existence will be heights for us to climb in the spirit-world, where we shall be free from many of the impediments we now find in our way and hinder our present rapid unfoldment.

Generous Deeds are often rewarded by ingratitude. We shall be often disappointed if we look for appreciation. Our reward comes from the consciousness of having *done good*. Our best deeds are generally misunderstood—seldom meet with just recognition. It was said of Jesus of Nazareth that "he went about doing good"—his reward was crucifixion. To expect gratitude is to be disappointed.

Pure Allegory.

The Adam and Eve story in the Garden of Eden is causing considerable trouble among the college professors and thinking clergymen of the world. The best that many of them can say of it is that it is purely allegorical.

Three candidates for the ministry lately sent up to the Presbyterian Church from the celebrated colleges at Yale and Hartford were refused by that body because they would not assent to the old dogmas concerning Adam and Eve and the serpent as a literal history—and that the "fall of man" occurred there, from the apple-eating, serpent-beguiling story of antiquity.

In defense of modern research and the progressive thought of the Twentieth Century, the New York *Independent*, a popular and influential church paper, has this to say:

There is not a competent educated professor of biology or geology in the obscurest Presbyterian college in the United States who believes that the Adam and Eve of Genesis were historical characters. One would have to raze all our colleges and universities with a fine-toothed comb to find such a teacher, and very few they would be. The belief, in scientific circles, of such an Adam and Eve is dead, and is no longer considered or discussed. Of course, the doctrine of a literal Adam lingers in popular belief, just as once did the belief in the world made in six literal days; but it is held by those who got their education a generation or two ago, or who never got any education at all. The older men in the presbyteries, especially those who have, for one reason or another, dropped out of the educative stress of pastoral life, have not learned what the colleges now teach; and it is they that oppose their large ignorance to modern knowledge.

The old-fogey clergymen, who belong to the past ages, and who swallowed the monstrous doctrines of "infant damnation" and kindred dogmas without question, are fast passing away. They have been dismissed from college professorships and are not welcomed in modern pulpits, being generally considered "back-numbers." Their places are being rapidly filled by the more thoughtful and progressive. The pews are becoming the "leaders," instead of being blindly led by the pulpits, and demand something more palatable as food than the husks of antiquity which the "old fossils" have been dealing out to them.

The New Thought has been making rapid strides during the past decade, and has depleted the non-progressive churches, and rejuvenated many others—driving the obsolete dogmas to the rear, or relegating them to the graveyards, to be "buried" with the antiquated "doctors of divinity" whose superstition could not be overcome by the advancing philosophy and research of our times.

All this transformation has been wrought by the progressive teach-

ings and philosophy announced by decarnate spirits, through inspired teachers since the advent of Modern Spiritualism—particularly through the grand inspirations of that unparalleled seer, Andrew Jackson Davis, and the long list of heaven-inspired men and women who have been called to the work of preaching the new gospel during the past half century.

The true gospel is to teach men to live here and now—to raise the standard of humanity—to discover the god within every human being—to show them how to develop their hidden powers—to claim their birthright, and become masters of their own destiny.

An Emancipated Man.

Dr. R. M. Bucke, Superintendent of the London Asylum for the Insane, has in many important items set the world an example. He has demonstrated that kindness, trustfulness and work can do more to aid diseased minds than harsh treatment. After years of experience, the Doctor was an enthusiast for the universal adoption of his plan for the care of the insane.

The following, which Dr. Bucke wrote to his son, who had passed to the spirit-world, as a dedication to his book entitled "Cosmic Consciousness," will show the trend of his mind and his goodness of heart:

To my son, Maurice Andrews Bucke—
DEC. 8, 1900.

DEAR MAURICE: A year ago to-day, in the prime of youth, of health and strength, in an instant, by a terrible and fatal accident, you were removed forever from this world in which your mother and I still live. Of all young men I have known you were the most pure, the most noble, the most honorable, the most tender-hearted. In the business of life you were industrious, honest, faithful, intelligent and entirely trustworthy. How at the time we felt your loss—how we still feel it—I would not set down even if I could. I desire to speak here of my confident hope, not of my pain. I will say that through the experiences which underlie this volume I have been taught, that in spite of death and the grave, although you are beyond the range of our sight and hearing, notwithstanding that the universe of sense testifies to your absence, you are not dead and not really absent, but alive and well and not far from me this moment. If I have been permitted—not to enter, but through the narrow aperture of a scarcely opened door, to glance one instant into that other divine world, it was surely that I might thereby be enabled to live through the receipt of those lightning-flashed words from Montana which time burns only deeper and deeper into my brain.

Only a little while now and we will be again together, and with us those other noble and well-beloved souls gone before. I am sure I shall meet you and them, and that you and I shall talk of a thousand things and of that unforgettable day and of all that followed it, and that we shall clearly see that all were parts of an infinite plan which was wholly wise and good. Do you see and approve as I write these words? It may be well. Do you read from within what I am now thinking and feeling? If you do you know how dear to me you were while you yet lived what we call life here, and how much more dear you have become to me since.

Because of the indissoluble links of birth and death wrought by nature and fate between us; because of my love and because of my grief; above all, because of the INFINITE and INEXTINGUISHABLE confidence there is within my heart, I inscribe to you this book, which, full as it is of imperfections which render it unworthy of your acceptance, has nevertheless sprung from the divine assurance born of the deepest insight of the noblest members of our race.

So long! dear boy. YOUR FATHER.

The *Philistine* for April contains this letter, and then the editor remarks as follows:

While the printers were putting the above article into type, word came that Dr. Bucke was dead. There had been a storm of sleet and snow: the trees were laden with their burden of beauty that beamed and sparkled in the bright moonlight. The Doctor had spoken of this beauty to his family, and had stepped out upon the veranda to view it. He slipped and fell, striking on the back of his head, and died almost instantly from concussion of the brain. Painlessly and without warning he passed away, the prime thought of his life filling his heart at the instant—the wonder and beauty of the Universe!

It will not be amiss for me to repeat here what I said at the Roycroft Chapel, two weeks before Dr. Bucke's death, on returning from a visit to him: "Dr. Bucke, the friend, companion and literary executor of Walt Whitman, is the manliest man I ever saw. His face beams with intelligence, animation, honesty, courage, gentleness and good cheer. He radiates life and health. The tenderness and sympathy he shows for those poor people in his charge is god-like, yet his feelings never play him false—he is never maudlin—he does not go down to them: he lifts them up to him."

When a young man, Bucke was caught by a storm in the Rocky Mountains and lost in the snow. When found, his feet were frozen so that circulation had ceased. His companions amputated the feet—anæsthetics being a thousand miles away. For six weeks the stricken man lay in that mountain cabin, tended only by his rough, yet gentle, companions. For the first time in his life he had time to think. "I was born again," he said to me, with a smile, "I was born again; it cost me my feet—yet it was worth the price!"

Few, comparatively, knew of the tragedy of this man's life—the artificial feet—although he did not regard it as a tragedy, and he was averse to mentioning it. He reveled in the blessings of existence, not its disadvantages. And he only mentioned the facts to me to make clear a point in philosophy: we pay for every blessing with a price.

It was Jack Frost that crunched his feet; it was the beauty of the Frost that lured him out of his library the night of his death. Yet, true to his nature, he bore his ancient enemy no grudge. He did not even take the precaution to carry his cane—the ice had been lying in wait for near 50 years—it grappled with him, and he was dead.

I shed no tears on account of the fate of this strong and manly man; he did his work, lived his life, and the Power that upheld and sustained him here will not forsake him there. He was nearly an emancipated man—almost universal. The Power that loaned him to us possibly needs him elsewhere. Earth is poorer for his passing: we are the richer that he lived. He has gone Somewhere.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

An Outrage.—Thomas J. Shelton's Mental Science paper, called the *Christian*, has been refused second-class rates by the Postoffice Department. The editor has had to pay one cent on each copy for postage ever since the year began. This has taken his savings for the past seven years. A weekly issue is now impossible. He cannot afford to pay for postage more than one-half of the total receipts for subscription; it will therefore be issued monthly hereafter, when the postage will be only 12 cents a year instead of 52 cents, as now demanded. His paper is as fully entitled to pound rates as any one in existence, and to refuse such is unreasonable and unjust. The only reason given is that Mr. Shelton, its editor, is a "mental healer." It is a blow aimed at New Thought, but it will rebound upon the heads of its would-be destroyers.

Wireless Telegraphy is gaining ground rapidly. The governments of the world are utilizing it. In the United States, since 1898, the Signal Service has established 10,000 miles of line in the Philippines, 4,000 in Cuba, 1,000 in Alaska and 1,000 in Porto Rico.

Some call it Wireless Telegraphy—others call it Telepathy, or spirits communicating with one another.

A Cloud Burst in Idaho caused a flood, doing much damage last Saturday. Floods and fierce storms are also reported in many other localities, destroying crops, carrying away houses, and ruining many farmers, as well as causing the loss of many lives. Truly, this is a year of disaster.

Anti-Medical League.

It appears from the *Daily Review* of Carthage, Mo., that the action of the medical profession in that State in influencing legislation antagonistic to the practitioners who do not use drugs in the treatment of diseases, has aroused an opposition that seems formidable on account of the numbers.

Letters have been received by such practitioners in Carthage as are under the ban of the new law requesting them to join the Anti-Medical League, an organization that includes the Christian Scientists, magnetic healers, mystic shriners, mental scientists, scientific massage, psychic medics, Rosecrucians, and many others. There has been an increase of 150,000 in the membership of this league in this State since the agitation began, and it is thought it will be increased to at least 400,000 within the next 30 days.

This organization is world wide according to one of these circulars, and has a clientele of over 50,000,000 in the world. With such formidable opposition the regular practitioners seem to have stirred up a pretty warm fight that will be waged with increasing vigor, not only in this State, but throughout the entire world. The union of all these organizations, says the informant, would have been impossible but for the recent adverse legislation against them, but now they purpose

standing shoulder to shoulder and battling for what they claim are their personal rights.—*Exch.*

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

SPIRITUAL THERAPEUTICS, or Divine Science—12 Lectures by W. J. Colville; also a lecture on "Unscientific Science," by Dr. Anna Kingsford. Cloth, marble edge, 330 pages. Price, postpaid, \$1.00. For sale at this office.

This work was issued to meet a long-felt want for a compendious statement of the essential principles of spiritual science, as presented in harmony with the advanced thought of the present day.

It is a handy text-book, an aid in the class-room and the private study, and contains a number of thoroughly authenticated cases of healing, without the use of medicine or any physical contact whatsoever.

The questions and answers have been selected from those asked and answered in classes. The directions for treatment have received special attention.

Miss H. M. Young, 3 Tolman Place, Roxbury, Mass., writes concerning this very valuable book:

"Prof. Quimby (who first introduced Mrs. Mary Baker Eddy into the New Thought) materialized in my presence, and taking this book in his hand, turning over the pages, said: 'This book will stand very high in the literature of the future.' I have recently helped to issue this new edition and strongly recommend it to all occult students."

The Review of Reviews for July is notable for well-considered editorial discussions of the South African peace and its probable results, our own problem in the Philippines, the Cuban crisis, the isthmian canal question, the work of Congress, the coal strike, the shipbuilding and steamship combinations, the crop prospects of the year, and many other topics of timely interest.

Letter from San Jose.

TO THE EDITOR:

Sunday, July 6, was the date of the regular quarterly meeting of the First Spiritual Union of San Jose. By special invitation State President Norton was in attendance. At the morning conference he gave a brief report of what the State Association has done in the seven years of its life, and told something of the dreams for its future greatness. If President Norton could go to every spiritual society in California and repeat this story, it would be of incalculable benefit to the Cause on the Pacific Coast.

Mr. Norton kindly remained for the evening meeting and gave what he styled "a talk." It touched upon the business needs of the C.S.S.A., but it also sounded notes of deep philosophical truth—seed thoughts which must sooner or later bring forth fruits in the minds of those who were privileged to listen.

The First Spiritual Union of San Jose returns its most sincere thanks to President Norton for his visit and for his helpful words. It extends to him a cordial invitation to come again and to come soon.

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PROF. R. E. DUTTON, Ph. D.
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By E. TOWNE.

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J. F. Willis, Breckinridge, Colo., writes: "I received more special benefit from one reading of 'Just How to Wake the Solar Plexus' than I have during a period of over ten years with medicine chests and doctors' bills of over \$800.00, aside from much time lost."

Milan Doane, Creswell, Ore., says: "The knowledge derived from the Solar Plexus Book is renewing my youth."

Dr. Franz Hartmann, the celebrated German oculist, says of this book: "I regard it worth more than a whole library of books on occultism and metaphysics."

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Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month.]

Mrs. Dr. Dobson-Barker, Healer, Box 132 San Jose, Cal.

Spiritual Institute. Dr. and Mrs. Chesbro, 44½ So. Spring St., Los Angeles, Cal.

Mrs. D. M. Colby, Readings, 104½ Valencia-st., S. F. Cal. Phone, Church 680.

Mrs. Eberhardt, 3250 22nd Street, Circle Tues., Thurs. and Sun. eve. Phone Blue 954.

Prof. Fred P. Evans, the world-famed medium for slate writing and clairvoyance. Interviews daily at his new office, The Occult Book Agency, 400 Fifth Ave., New York City. Send stamp for circular.

Mrs. Mena Francis, Spiritual Medium (Independent Slate Writing) 118 Haight st. San Francisco, Cal.

Mrs. Gillingham has closed her office at 305 Larkin St., S.F., for the present. Will resume business later. Res., 532 22nd St., Oakland.

Mrs. Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Mrs. Kate Hoskins, Medium, Lecturer and Healer, 83½ So. Spring St., Los Angeles, Cal.

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LOOK UP.

Oh, thou lonely and repining,
Look thee up to Heaven's clear sky;
See the radiance ever twining
For thy spirit bye and bye.
Golden sunlight waits thy seeking,
To thy heart will healing bring;
Healing bring to all hearts breaking
Underneath dull sorrow's wing.

Never cloud so dark and cheerless,
But it is with silver lined;
And the sun's bright glory, fearless,
Gleams behind it, pure, refined.
Never soul can leave the mortal,
Never grave receive the clay,
But there rises to that portal,
Spirit unto endless day.

Look thee up to joys transcendent,
To the Love that overfills
Skies and worlds with light resplendent;
Aye, look up to radiant hills.
Wouldst be filled with gladness golden,
And thy life with love refine?
Then receive the message olden,
Deep within that heart of thine.

Message coming from eternal
Fountains to thine inmost self,
Recking not of things external,
Only of the inner wealth.
From thy life dispel the sadness,
From thy brow the shadows chase;
And I know that radiant gladness
Will o'erspread thy beaming face.

EMMA D. PITTS, Cortland, N.Y.



The Editor is not responsible for the opinions of correspondents.

Not of the Brotherhood.

TO THE EDITOR:

The PHILOSOPHICAL JOURNAL of June 21 contains an article from the Detroit *News* concerning me, which says that I found my way to Battle Creek, and became a member of the Christopathian Brotherhood, a new sect organized in Detroit about one year ago.

I believe in no such brotherhood. After having made a thorough examination of it, Truth obliged me to let it alone and have nothing to do with such.

Truth can not be monopolized, and it is universally given to all that are ready for it.

Truth is not something to acquire, for it is within every human soul. It is something to know and to be.

I am a believer in Truth, and in the Truth contained in all religions; for Truth is the same yesterday, to-day and forever.

ARDEN DEARBEYNE.

Do Right.

TO THE EDITOR:

The following precept embodies the essential principle underlying both the Golden Rule and that additional commandment which in itself was more than the law and the prophets. It came a few evenings ago through one who avoids public notoriety, but who, under proper conditions, is perhaps unexcelled as a trumpet medium.

The sitting was held in the library of my own house with only members of my family and two intimate friends present besides the medium. It is hardly necessary to say that strict test conditions were observed and that every person present received at some time during the evening messages through the trumpet, many feet away from the medium, which satisfactorily established the personal identity of the communicating intelligence.

For example, one of my guests was the widow of one who was, when he died, a German clergyman,

and who held quite a long conversation with her in the German language, often emphasizing some remark by gentle taps upon her hands with the trumpet. The medium has no knowledge of German.

At length Wilbur, a highly intelligent guide of the medium, who is remarkable alike for witty comment and repartee and for profoundly philosophical statements, fell into a serious vein, and, among many other beautiful sentiments, enunciated the precept which it is the purpose of this note to lay before your readers:

That which will serve best to bring you satisfactory happiness here in your present condition of life, and hereafter in the condition of life to follow, is to do right always and under all circumstances, and to do it because it is right and because you love to do it, and not through fear of punishment or because of specially hoped-for reward.

B. July 4, 1902.

Re-Incarnation and Karma.

TO THE EDITOR:

Wm. Emmett Coleman's article on "Re-incarnation and Karma vs. Justice" in the PHILOSOPHICAL JOURNAL for July 5, is one of the best things I have seen upon this unphilosophical fad that has captured so many who cannot distinguish mud from depth. It should be scattered broadcast.

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FROM WHENCE I CAME.

From the mysterious deeps of the past
I came,
And up its zigzag paths have roamed
along;
Have heard its thunders and watched
its lurid flame,
And mingled with its upward strug-
gling throng;
Have enjoyed its sunshine, gazed on its
sober clouds,
Its tempests, its calms and devastating
storms;
Have felt the friction of the jostling
crowds,
Also the magic power of Nature's
charms.
Many years have come and flitted by
Since in this drapery I started on the
road
Beneath yon glittering star-gemmed sky
A poor, feeble, dependent child to plod.
The past has furnished many rugged
steeps for me,
And many a truly hard and thorny
path:
On mountain summits I have often
posed quite free,
Though storms raged below in furious
wrath.
I have been rocked in the cradle of
Nature's magic power:
Its lonely grottoes have been at times
my home—
Its caverns, too, have been at times my
bower
Since in material drapery I com-
menced to roam.
With its mixed conglomerate I oft have
gone astray,
And consequently have often suffered
here:
Have drunk its bitter waters by the way;
Still have worked hard aright my bark
to steer.
I said that I belonged to yon primeval
past,
Taking part in each chaotic and prim-
ordial throes,
Which is true, for through each electro-
magnetic blast
This planet was brought to its mystic
birth I trow,
For every form's composed of primate
parts I see,
And the primates have existed in all
the past forever:
Therefore, all came from that past
Ininity,
Nor can they be destroyed—no! oh, no,
never!
M.E.TAYLOR.
Santa Barbara, Cal.

What is Indolence?

ARTHUR F. MILTON.

Indolence is selfishness, pure and simple, in that it is a perfect expression of the vibration that stands in opposition to love—its negative impulse. The man of heart, of vitality, of generous impulse, is so by virtue of love acting positively, even though he may not possess it as an absolute or self-acting quality—that is, as a superior force or vibration to the animal emotion or generative principle in the human entity. But it indicates that love controls for a positive effect, not having been perverted or made negative or inactive by selfishness or its branches, such as deceit, lust, prejudice, hatred, malice or jealousy.

Now, as love, acting positively, inspires to generosity, charity, benevolence, nobility of thought, honesty, with corresponding effect on the blood and nervous system, selfishness has the reverse effect with corresponding lack of energy, because, as Elmer Gates says: "Bad and unpleasant feelings create harmful products in the body, which are physically injurious... These products may be detected by chemical analysis in the perspiration and secretions... For each bad emotion there is a corresponding chemical change in the tissue of the body, which is life-depressing and poisonous... Hatred generates an acid in the blood, which reacts for pain... Good thoughts and emotions have contrary effects, healthful and exhilarating.

As bad feelings and emotions,

hatred, jealousy, deceit, etc., belong to the selfish order—love reversed—they naturally have a depressing or indolent effect on the body, and analysis (chemically or psychometrically) will prove that an indolent man has a selfish phase of some kind that controls him—whether self-generated or inherited. Indolence, therefore, stands for selfishness.

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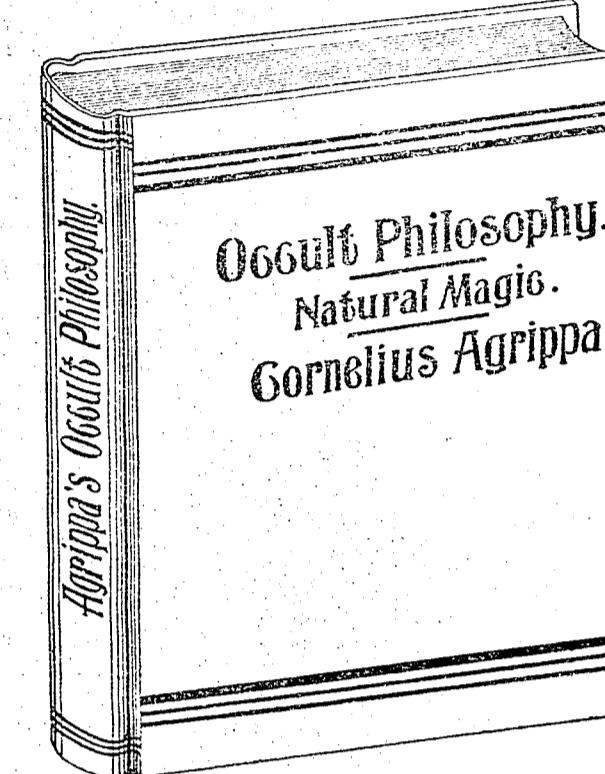
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Front Part of Lower Stomach	Sagittarius	Fire	November 23 to December 21
Front Part of Lower Stomach	Capricorn	Earth	December 22 to January 20
Front Part of Lower Stomach	Aquarius	Air	January 20 to February 18
Front Part of Lower Stomach	Pisces	Water	February 19 to March 21

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Local News Summary.

Folsom 3044.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

Oriental Hall, 605 McAllister St., San Francisco, was crowded to its utmost capacity last Sunday evening, and after an interesting lecture by Mrs. Sarah Seal, Mme. Young gave psychometric readings and messages from the spirit-world, Prof. Young leading the music as usual.

Mrs. C. J. Meyer, at 335 McAllister St., San Francisco, entertained a good audience last Sunday evening by reading sealed letters and flowers and giving spirit messages.

Mrs. Ada Foye will be ready to give private sittings at her rooms, 1423 Market St., San Francisco, beginning on Monday, July 14. Due notice of her public meetings will be given hereafter.

Mrs. Maud Chesbro, whose case was to have been decided by Judge Smith on July 2, was postponed on account of her attorney having to go to Arizona to attend to a lawsuit there. She writes as follows: "We are all very patient, knowing that all things come to him who waits. The earnest Spiritualists were in attendance, and they did not mind the disappointment, feeling the time was near at hand when we should gain the victory for our dear Cause." The time is now set for July 10, and in next week's JOURNAL we hope to be able to record a complete victory for Spiritualist mediums in California.

Mrs. M. A. Logue of Butte, Mont., well known to many Spiritualists in San Francisco because of her spending the Winter here several years ago, was called to the bedside of her son in Jackson, Cal., five weeks ago, where she found him dangerously ill, but by careful nursing and having a strong physical organism, he is now recovering his usual health, and his mother has taken him home to Montana for a change of air. She says that the next time she comes to California she intends to settle down in San Francisco. She is an indefatigable worker and a thorough Spiritualist and will be welcomed in our midst.

Mrs. Dr. Treadwell has been very ill for a month or more, and it is not likely that she will ever be able to resume her dental business—in fact, she may pass away at any time. She is a thorough Spiritualist and fully realizes that her spirit friends are waiting at the portals to welcome her.

The Society of Progressive Spiritualists met as usual in Covenant Hall, Odd Fellows' Building, last Sunday evening; Mr. F. T. Lillie presiding. The hall was crowded to the doors and much interest is being manifested since the Society moved to Market St. The president announced that after next Sunday (July 18) the Society will take its regular Summer vacation until the middle of September, as Mrs. Lillie has been engaged by the Camp-Meeting Associations at Summerland and Los Angeles to attend their camps this season.

In answer to questions propounded by the audience the guides of Mrs. Lillie gave much interesting information concerning spirit-life and then gave the regular lecture on "The Value of Spiritualism to the World," which was an impromptu effort and concluded with an poem of rare beauty.

The Oakland Spiritual Society met at Unity Hall, 856 Isabella St., Oakland, last Sunday, President Stewart in the chair. After an invocation by Mrs. Rebecca Stewart, Dr. Palinbaum gave a short lecture; Mr. Preston, Mrs. R. Stewart and Mr. Van Luven made short addresses. Dr. Palinbaum and Mrs. Amanda Smith gave spirit messages.

Prof. H. T. Shaw lectured for the Union Society at Fraternal Hall, Oakland, Sunday, July 6, at 3 p.m., before a good audience. The subject was "Spirit Unfoldment," which was followed by healing demonstrations and tests by Mrs. Dr. Stewart. At the evening meeting, which was a large one, Mrs. Stewart and Mrs. Carman Gray demonstrated spirit return in a manner that was unmistakable and satisfactory to the most skeptical mind.

Sunday, July 13, Prof. Shaw will lecture on "The Home of the Soul" at 3 p.m., and Mrs. Gray and Mrs. Stewart will give messages at 7:45 p.m.

Hermetic Brotherhood open meeting of July 3 was held, as usual, at 509 Van Ness Ave. The opening meditation was: "It is given unto you to know the mysteries of the Kingdom of Heaven." Remarks on the subject by Dr. Phelon; a reading by Mystic Kernan, and music by Mesdames Germain and Kerdan, led up to the event of the evening—an instructive paper on "Hidden Value of Words," by Mrs. Francesca Rogers. The open meetings will be discontinued until further notice.

Henry Harrison Brown's theme was "Love as the Utimate Power" last Sunday evening at Odd Fellows' Building, San Francisco. Life, power and God are synonymous. Next Sunday evening is Mr. Brown's last lecture until Aug. 17, when he will begin his lecture course for the season of 1902 and 1903. His theme next Sunday will be "Vibration."

The Sunflower League at its regular meeting last week concluded to suspend its socials and dances during July and August. It will hold its regular business meetings on the first and third Thursdays of each month as usual. At the last meeting this memoriam was unanimously adopted by the League:

WHEREAS, Our Society has, by and through the process of transition from the mortal to the higher life, been called upon to part with an esteemed member, J. R. Armstrong, and

WHEREAS, The intimate relations held by our departed friend and brother with the members of the Sunflower League render it proper that we should place on record our appreciation of his fidelity of character, good-will and fellowship in the promotion of the work in which we were mutually engaged. Be it

Resolved, While we miss his physical presence among us, his genial manner and fraternal greetings at our sessions, we have the assurance that he is free in spirit to continue life-work so well begun on the mortal plane, and that we can pay no higher tribute to his memory than to strive to emulate his many virtues, and thus deserve added blessings which he will be able to bestow upon us from his more advanced experiences in the labor of love for the spiritual unfoldment of humanity.

Resolved, That we hereby tender our sympathy and condolence to the family and relatives of our arisen brother in their affliction.

Resolved, That these resolutions be entered on the minutes of the Sunflower League, and copies be forwarded to the family, and also one sent to the PHILOSOPHICAL JOURNAL for publication.

W.T. JONES,
E.K. HEAD.

At Loring Hall, 11th St., Oakland, a very large audience greeted Mrs. Smith and Mrs. Cowell last Sunday, all seats being filled. The messages and singing were good and will be continued at the same place next Sunday at 8 p.m.

Mrs. J. J. Whitney has moved her office to 10 Turk St., San Francisco, where she may be found daily from 10 to 5.

Mr. Place several weeks ago received severe injuries through an accident by which he fell some 14 feet. Through the careful nursing of Mrs. Place and skillful medical aid, he is now well on the road to health again, yet it will take many months to reach his former strength.

The Oakland Spiritualist Temple Association hold meetings every Sunday at 2:30 and 7:30 p.m. Last Sunday's meetings were very successful.

C.F. VAN LUVEN.

Passed to Spirit-Life, on May 1902, the beloved mother of Julius and Louis Lyons and Mrs. Alexandrina Fox. Funeral service conducted by Mrs. Von Freitag, pastor of the Harmonial Spiritual Society of Los Angeles, Cal.

Mrs. Agnes White has been in San Francisco during the past week, visiting old friends, of whom she has a great many.

Mrs. Jennie Potter, the well-known psychic, has removed to the Cynthia, 3136 Broadway, corner 125th St., New York.

The American Institute of Phrenology, incorporated 1866, opens its next session, Sept. 3, 1902. For particulars, apply to the secretary, M. H. Piercy, care of Fowler & Wells Co., 24 East 22nd St., New York. 27m3

Words That Burn, a psychic romance by Lida B. Browne. 366 pp.; cloth. Price, \$1.25. For sale at this office.

The Star of the Magi, a monthly exponent of Occult Science, art and philosophy, published in Chicago by Dr. N. E. Wood at \$1.00 a year, will be clubbed with the PHILOSOPHICAL JOURNAL and both papers sent to any address in the United States, Canada or Mexico, for \$1.75. The *Star of the Magi* contains 32 large quarto pages and is filled with excellent occult matter.

The Leaflet entitled "No Taxes on Mediumship" should be kept on hand by mediums everywhere, ready for instant use in case of attempted interference by meddlesome and ill-disposed persons. We can supply them at the following prices: 20 copies for 10c, 50 copies for 20c, 100 copies for 35c, 500 copies for \$1.50, postpaid. Postage stamps may be sent, if desired. Use them freely. Scatter them by thousands.

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[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

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Harry MacClure, Fifteenth and Birmingham Sts., Pittsburg, Pa., says: "In four years five doctors treated me for rheumatism, and I was the worse for it. You have cured me, and I cannot endorse your work in words that are strong enough. I gladly refer any sufferer to write you about their case." Mrs. E. E. Hills, Camp Creek, Ore., says: "My heart and stomach trouble is no more since your treatment of my case. I am in good health and thank you heartily." Minnie A. Todd, Union Springs, Ala., says: "Your treatment did for me more than anything I ever tried, and I know of no doctors more thoughtful of their patients, kind and liberal than you. You have my sincere gratitude for curing me."

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Societies and Meetings

Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30 p.m., in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season.

LADIES' AID SOCIETY.—Headquarters at 1164 O'Farrell St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S. F., (front hall), every Sunday, 11 a.m. meeting, free. 2 & 8 p.m., spirit messages by local mediums. 10c.

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VOL. 39. { T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JULY 19, 1902.

{ 1429 Market-
St. Between 10 & 11th-Sts. } No. 29.

BE OF GOOD CHEER.

Open the blinds and polish the pane,
Let in the sunshine after the rain.
Sorrows are sent, and sometimes despair
Shadows the life with wearisome care.
Sit not in grief, in darkness and gloom,
Life is for thee—in fulness and bloom.
Peace and its vintage—wine of the soul,
Sunlight and strength shall know thy control.

All that is good belongeth to thee;
Use it to shape thy own destiny.
Daylight obscures the stars in the sky,
Darkness reveals their brightness on high.
Through all the shadows look for the
shine—
Near are thy star-ships, sailing in line.
Close as thy heart-beats, close by love stands,
Lighting thy pathway—holding thy hands.
ELLA DARE.

BORDERLAND

Warned by Telepathy.

A premonition of evil caused Mrs. Edward G. Dean of Winsted, Conn., to leave the home of her sister one evening and hasten to her own house. She says she had a telepathic message that some evil had befallen her daughter, Mabel. As she was nearing the house she met a woman who told her that her worst fears were realized. Mrs. Dean swooned and was carried home. Across the same threshold over which she was borne, her daughter had passed only a few minutes before, suffering with a fractured skull. As nearly as can be determined, the mother had the premonition of danger a few moments before the accident to her daughter took place.

Mabel, the daughter, is ten years old. With several girl companions she went to Westmore Hills to pick flowers. It is supposed, in falling, her head struck a rock. The girls with her who were of her own age, all fled except one whose name was Dennis Wheeler. With her aid, the timid girl clung to her and managed to walk to her home, a mile distant.

Her mother had been several miles further away, visiting her sister. She had felt oppressed all the afternoon, and the thought gradually came to her that her daughter must be in danger. The feeling grew stronger, and finally she ran quickly to her feet, saying that she knew some disaster had taken place. She then hurried away and when she was met by the reporter of the bad news, she was running towards her home.

Saw her Spirit Mother.

I was born in Glens Falls, and lived there until I was 22 years old. My mother died when I was a little more than six, and we, my two younger brothers and myself, went to live with our grandparents. During my mother's life I had been very happy. I was, of course, petted and spoiled, so that I must have been a hard child for others to manage.

I think I cried myself to sleep every night for a year after my mother died, and it was during that year that she appeared to me twice. The first time I saw her was perhaps a month after she died. Although many years have passed since that night, I still remember how my heart ached, and how it seemed as though I could not bear the separation longer.

Having been sent to bed supperless and alone, without a light, just at dusk, I cried and moaned and called my mother. Oh, how I wanted her! I thought if she were alive how different my life would be. Presently a hush seemed to fall about me. I stopped sobbing and turned toward the opposite wall. There, only a few feet from me, stood my mother, looking as I last saw her. I raised myself up and looked at her for a moment. Then I said, "Mamma," but the instant I spoke she vanished. I thought about it for a long time,

but did not cry any more that night. In the morning I told what I had seen, but was called "silly, crazy," and told that the dead never came back to the earth, that I must not think of such things. Nevertheless I did think, for I had seen my mother.

Perhaps two months later I was sent to Johnsburgh to live with an aunt, where I was, if possible, more unhappy than before. It was now Winter and I was more confined to the house. Again I was sent to bed feeling too unhappy to live and longing so much for my mother. After crying a long time, I felt the same strange stillness that I had noticed before, and then, close by my bed, stood my mother. I did not speak for a long time, but only looked at her, I felt so soothed and comforted. After a time I arose, and holding out my arms said: "Mamma!" As before, she vanished.

I have never seen my mother since in my waking hours, but have often heard her speak my name. I have had very many strange things of this character happen to me, but all my life have fought against belief in the return of the dead. The time has now come when I can no longer doubt that our spirit friends watch over us, and if we would but heed their warnings our lives would be brighter and better in every way.—R. Please remember these incidents

did not occur in a dream. Was the spirit mother's love so strong that she was able, through some unknown psychic law, to respond to the heart cry of her desolate child?

A Premonition.

The venerable widow of a once prominent business man said: "I have often heard my husband make the following statement: 'A sister-in-law of my mother, by the name of Jemima, resided in Michigan. There was a strong feeling of attachment between these two women.'

"One morning I heard my mother say to my father: 'Jemima is dead!' to which he replied: 'How do you know?' We have not heard of her being ill.' My mother then said with great solemnity: 'I know she is dead because I saw her standing near the bed last night.' But as my father did not believe in premonitions, he still doubted.

"About a week later my mother received a letter from the bereaved family, bearing the news of her sister-in-law's death, which occurred on the very night my mother saw her at her bedside." A.

Paul was a Spiritualist.

WM. J. COWEN.

Saul of Tarsus, called Paul, during the later years of his life was one of the most prominent figures in the history of the early church, and his writings compose more than half of the new testament.

Saul of Tarsus was the greatest teacher, with the exception of Jesus, of religious ethics during the formation and establishment of the church and as a promulgator of spiritual thought, he has had but few equals.

But little is known of the early life of this remarkable man. His education embraced all the learning of the age in which he lived. He had studied the philosophies of Greece and Rome. He was well versed in ecclesiastical law and had been a pupil of Gamaliel, the learned Jewish Rabbi. Although a Jew by birth, he was nevertheless a Roman citizen, and as such enjoyed those privileges which were only accorded to the freedmen of Rome. He belonged to that particular sect of the Jews called the Sadducees, who did not believe in the resurrection of the dead, nor in the existence of spirits, or angels, in which respect he resembled the Grecian philosophers at that time. Paul's conversion from materialism to Spiritualism marks the change of thought which henceforth characterized all his sayings and writings.

Paul appears at a very critical

Taking a Delightful Sponge Bath.



Philosophical Journal.

stage of the development of spiritual thought. Jesus had just been crucified, had arisen from the dead, had appeared to many people who still lived to testify to the truth of the continued existence of man as demonstrated by the appearance of the materialized body of Jesus to the disciples and others.

At that day the same feeling existed as is often manifested now regarding those who professed to believe in the existence of spirits.

Paul's conversion to Spiritualism at this opportune time probably saved Christianity from utter annihilation and was the means of the advancement of spiritual truths.

WAS PAUL A SPIRITUALIST?

We answer most emphatically, he was. The early Christian church was founded upon the truths which came from spiritual sources, and the history of the early pioneers shows us that they lived in much closer communion with the spirit-world than do Spiritualists now.

Whether Paul had seen Jesus in the flesh, or was ever a witness to the miracles which manifested through his mediumship, we can not tell; but we do know that Saul of Tarsus, as a learned man and a materialist, as a Jew and a Sadducee, was opposed to the dissemination of the doctrines of the disciples. Such a doctrine as the belief in the existence of spirits was distasteful to Saul as a Jew, and as one taught by the philosophers of Greece, Saul could not, without the necessary evidence, believe in the future existence of the human race. The change of thought which Saul experienced carried with it the conviction that if he became, during the closing years of his life a strong believer in and defender of Spiritualism, there must have occurred that which proved to him beyond a doubt, the reality of the existence of spirits.

The account of Saul's conversion is found in Chap. XXII. of the Acts of the Apostles.

Here was an ocular demonstration of spirit power which could appeal to the reasoning mind of a man like Saul. He need no longer grope in the dark and question this one and that one as to the reality of spirit return. Jesus, the prophet of whom he had heard so much, but of whose continued existence he could have no conception, because the teachings of the philosophers and seers, the learned men of the age, precluded any statement which could not be proven with mathematical precision. Saul had seen Jesus, therefore he knew that he still lived as a spirit. He had seen the spirit form, had heard the spirit voice of the great prophet. Henceforth we no longer speak of him as Saul, the materialist, but as Paul, the Spiritualist. How many are there to-day who are passing through similar experiences? Perhaps the power of the spirit-world does not manifest itself in so marked a degree as it did to Saul of old, but nevertheless in many quiet ways the world of spirit is demonstrating the truth of the continued existence of man.

The tiny rap, the entranced voice of inspiration, the materialized form, the still, small voice of the spirit, is speaking to us to day as it did of yore to the disciples and the early Christians. Through the persecution of opposing elements, the gift of mediumship had been lost to the church until those who superseded the early followers of Jesus have forgotten that there is a world of spirits to which

there is access, if only the opportunities be accorded the spirits of communicating with us.

Spiritualism, in its modern guise, differing but little from the Spiritualism of Paul's time, is once again endeavoring to establish itself among the religions of the present day. Like the religion of Jesus, the teachings of the spirit-world are ridiculed and condemned by the hypocritical Pharisees of the churches of to-day, even as the religion of Jesus was ridiculed by the Pharisees of old. The voice of Paul, though his physical form has long ago mixed with the dust of the earth, is still heard from the spirit-world declaring the truth of the existence of the spirit. We hear him say: "The first man is of the earth, earthly; the second man is the Lord from heaven." The tiny rap, the divine touch, the inspired voice of the spirit, the materialized forms of all the inhabitants of the heavenly kingdom, are asking with one accord: "Oh, death, where is thy sting? Oh, grave, where is thy victory?"

"Believe not Every Spirit."

ARTHUR F. MILTON.

Man lacks truth comparative to his lack of moral force, and morality or spirituality comparative to his lack of truth (inspiration).

A man may be inspirational, but envious, jealous, selfish or prejudiced, in connection with it. This limits the flow of truth to the tastes, desires or preconceived opinions or notions of the individual.

So a man may be freed from all these emotions and have exalted feelings or desires, but lack inspiration on account of some worldly passion—or have an *imperfect* inspiration on that account. In that event he may readily commit blunders unlooked for.

Or he may have love, but a feeling of pride or contempt connected with it, that perverts his best desires by a kind of stupidity that only the cultured can commit—more injurious than that committed by the uninfluential or ignorant, because admitted where the latter is not.

To mix spirituality with materiality is one of these blunders.

But it indicates a low plane in high circles or conditions—a lack of true spirituality amidst the polish of a worldly refinement or culture.

Such an influence is dangerous because it rules by a glittering materiality that has all the appearance of spirituality in its assumption, and leads astray.

Orthodoxy, sophistry, propaganda, with its hypnotic influence, belongs to this order. But it may also be conveyed by individuals through bold assumptions of spiritual culture, and undermine the true spirituality of a circle, a society or a cause, if not guarded against.

Spiritualists in general may be intuitive enough to sense this and exercise caution, but they should never lose sight of the fact that the revelations accorded them are for the upbuilding of the soul, whether they concern their cause or their personality.

We cannot be too careful as to the promises of fortunes or greatness by spirits. They may intend them figuratively, but are often interpreted literally or materially. Experiences with disappointments as the result are numerous, except to the wise and courageous, who

understood the lesson conveyed and rose above the failures.

Novices are yet to be taken in, but all is for the best in the end, though some need more experiences than others, believing they are exceptions to the rule. But the more persistent, the greater the deception, because a firmer steel is needed to bring the expectant inheritor to his moorings—to the spiritual basis of our Cause.

Warnings may not be needed to the veterans, but there is a constant new influx that is to be considered, as well as the too credulous or good-natured.

Fortune-telling or promising is not in the spiritual constitution, and to "believe not every spirit" might apply to many in as well as out of the flesh, when they swerve from the path of spirituality into that of materiality.

The Living God.

J. P. COOKE.

Language is hardly strong enough to express the absurdity of such attempts at judgment as are founded by some of our materialistic brethren on "supposing a God to exist," etc.

We assume that the human and divine sense of justice must run parallel as far as they go together. To grant that there is anything in the whole world that would seem unjust to one who knew all the circumstances, would be fatal to any plea in favor of a righteous Deity whose will is obeyed.

But can any such thing be shown? Is there any uncaused, unrecompensed, unbalanced, unproductive evil? Is there any instance of divine guilt?

The theist argues that evil is incidental; that in particular cases it is even tributary to general good. The pain is an angel of power; that individual suffering is made necessary for the welfare of the whole. To this John Stuart Mill returns a scornful reply. "Optimists," he says, "in their attempts to prove that whatever is, is right, are obliged to maintain, not that Nature ever turns aside from her path to avoid trampling us into destruction, but that it would be very unreasonable in us to expect that it should." Pope's "Shall gravitation cease when you go by?" may be a just rebuke to any one who should be so silly as to expect common morality from Nature. But if the question was between two men, instead of between a man and a natural phenomenon, that triumphant apostrophe would be thought a rare piece of impudence. A man who should persist in firing a cannon or exploding dynamite when another man "goes by," and having killed him, should urge a similar plea in exculpation, would, very deservedly, be found guilty of murder. Of course he would. To copy an example without considering how far it ought or ought not to be copied, is foolish and wrong.

Very true, as Mill says: "The order of Nature, *in so far as unmodified by man*, is such as no being, whose attributes are justice and benevolence, would have made with the intention, that his rational creatures should follow it as an example."

But if he never designed that his rational creatures should follow it as an example; if, on the contrary, he made his rational creatures to be part of his universe, and so endowed them that they might conspire and co-operate with him to make the creation complete in ex-

cellence, and so granted them freedom of will—nay, more, if he intended his rational creatures to be in a manner his own representative agents, his own incarnations, so to speak, his highest creations, in order that through them his attributes of wisdom and goodness and love might be exhibited and acted out, and manifested thus to humbler orders of men, then the burden of his supposed opprobrium may be lightened. And such considerations as these are just. They do not clear up all the intricacies of speculation, but do they not remove great obstacles from the main lines? Though worthless, perhaps, as demonstrations that God exists, yet by self-spiritual-consciousness presuming that he does exist, do they not relieve the presumption of heavy incumbrances?

The truth is that God is spirit and must be spiritually discerned. The being whose organism is the universe, is a being of attraction, or Love, of Light or Spirit, of Life or Being, of Knowledge or Power. I say the truth of this matter is so, and I say it with all humility; not as a dogmatist, not as an affirmation of authority, but as a witness giving testimony in a truthful but humble spirit.

Both mind (soul or spirit) and matter, in the abstract, are spiritual perceptions—apprehensions of the soul, not of the physical senses.

The solution of the problems of being affords, moreover, an answer to the ultimate question: What is Truth? Whatever absolutely is, is true. The question, therefore, becomes: But what absolutely is? And the answer is that object *plus* subject is what absolutely is—is by knowledge (consciousness of knowledge). This, and this alone, truly and really exists. This synthesis is the Truth—the ultimate Ground—below which is neither anything nor nothing.

As that superb thinker and teacher, James F. Ferrier, of Edinburgh and St. Andrews, has so ably and lucidly shown in his "Institutes":

"Absolute existence is the synthesis of the (ego) subject and object—the union of the universal and the particular—the concretion of the ego and non-ego—in other words, the only true and real, and independent existences are minds-together-with-that-which-they-apprehend." This, and this alone, is knowable. This synthesis alone is the conceivable. This, and this alone, is the substantial and absolute in cognition."

Again, if absolute existence is that which we are ignorant of, it must equally be the synthesis of subject and object, the union of the universal and the particular, the concretion of the ego and the non-ego, because this and this alone is what we can be ignorant of. Therefore, whichever alternative be adopted, the result is the same. Whether we claim a knowledge or profess an ignorance of the absolutely existent (the Living Light of God), the conclusion is inevitably forced upon us that the Primal Soul, the Inner Cosmic Life, is the synthesis of the subject and object—the union of life, matter and mind, of the universal and the particular—the concretion of the ego and non-ego—in other words, that the only existences to which true and real and independent being can be ascribed are minds-together-with-that-which-they-apprehend.

The problem of knowing and being is solved. God, or true being, is first in the order of nature; but,

being, as known, is first for us, while the apprehension of the spiritual being is last. Hence the main parts of philosophy are Ontology or being, and Epistemology or knowledge, and Agnoiology or the theory of ignorance, for we can only be ignorant of that of which we might have knowledge.

"We pass to the problem of absolute existence only through the portals of the solution to the problem of knowledge. But even after we have fixed the meaning, the conditions, the limits, the object and the capacities of knowledge, it seems quite possible—indeed, highly probable—that absolute existence (or Light) may escape us by throwing itself under the cover or within the shadow of our ignorance."

Thus knowledge lights the path to Life and Love. As Mr. Chas W. Stevenson has so gracefully lined it, we see:

The nothingness of all the other years,
The undiminished distances of stars;
A rude old earth which cannot feel its scars;
The man thereon, with all his hopes and fears,
His love of love, his hate of hate, his tears;
The unknown that oft beckons and yet bars;
The fatal blemish that fair beauty mars;
Unbroken silence 'round unending cheers!
And that serene, unconscious, ceaseless flow
Of light and dark, of life and death, which
makes
Good out of evil, order out of odd,
Spirit and substance mingling as they go,
Until a new self centered soul awakes
To know—all is the gentle will of God.

The Bibles of the World.

W. J. COLVILLE.

All bibles are written very largely in allegorical or figurative style, which is the common method of conveying instruction in all Oriental countries up to the present day. It is both interesting and instructive to compare the theories of creation as set forth in the different holy scriptures or sacred writings venerated by various sections of mankind.

It is now far easier than formerly for the general reader to make acquaintance with the sacred books of the East, which have been finely edited by Max Müller, and are now very accessible in public libraries. Let the various scriptures speak for themselves; compare one record with another, and you can not fail to be convinced that they have all a similar or not identical origin.

Swedenborg's *Arcana Celestia* contains a deep spiritual interpretation of the Pentateuch, and proves convincingly to the unprejudiced reader that the opening chapters of Genesis are by no means parts of a literal historic narrative. Dr. Bayley's *Divine Word Opened* contains wonderfully lucid interpretations of the correspondential significance of Eden and all the characters connected therewith, and it must not be forgotten that all earnest students of Swedenborg remember that he distinctly wrote much concerning a very ancient pre-Adamite church, and referred with marvelous insight to the ancient "word" scattered among the nations.

We must remember that no Hebrew scholar of renown ever treats the first two chapters of Genesis as mere history, and it can scarcely be supposed that any persons of the least scholarly attainment, who have been looking into what Moncure Conway long ago called "sacred anthropology," can possibly attach a restricted literal meaning to a world-wide allegory. The story of creation in the first chapter of Genesis attributes all to Eloheim, in whose image humanity is formed, and though there is a seeming reference to nights and days or limited periods of time in the poetic narrative, any reasonable reader can at once perceive that the style is figurative and highly dramatic, and, as far as external application goes, we are introduced to a theory of evolution on the basis of spiritual involution.

No one can possibly apprehend the real significance of any inspired teaching who

does not think beyond the limits of chronology and geography. The first chapter of Genesis, in harmony with numerous Oriental and classic works, suggests the following ideas: All forms in existence owe their origin to archetypes in the Divine Mind (*vide* Plato). Creation is organization; the breath, word, or spirit of divinity breathes on, into, and through primordial substance, and brings cosmos out of chaos. All that is good in its pure essence, and all forms in the universe, viewed from the divine standpoint, are found excellent. Man and woman are constituted equal in all respects, and proceed from the divine source of all expression simultaneously after every vegetable and animal expression of life has reached perfection.

All the absurd notions still current regarding woman's inferiority to man are based on totally ignoring the first chapter of Genesis and foolishly and illogically beginning the human race with the figurative Adam and Eve of the second chapter. The spiritual origin of mankind is clearly revealed in all the great bibles of the world, but on questions of astronomy and geology we very properly refer to continual discoveries of scientific students. The literal texts of all bibles are simply shells enclosing the kernels of spiritual meaning, with which purely historical questions have nothing whatever to do. The bible is true in the sense in which a grand dramatic poem is true; it illustrates the action of universal law, and shows us, as in a mirror, how things appear to us in various stages of our development.

It must not be forgotten that Darwin, Huxley, and other great naturalists were confessed Agnostics, who dealt exclusively with the *how* of evolution, but could not discover its *why* or *wherefore*. A reasonable acceptance of all the sacred literature on earth in no way interferes with perfect acceptance of every scientific fact which can possibly be demonstrated. If people foolishly imagine that works written in poetic form and similitude are literal accounts of historic matters arbitrarily confined to particular time and place, they make nonsense of the highest and most enduring literature extant; the present reaction against the Bible is due to such stupid commentary. There is a spiritual origin for every blade of grass. God is imminent as well as transcendent. Creation is continuous, not sporadic, and they who will allow their spiritual eyes to open will see behind the veil of the external side a great ever-operative spiritual universe.

The whole existent universe subsists spiritually, and all bibles—consult whichever attracts you most, or better, compare any one with several others—distinctly set to work to illustrate the continual operation of spiritual intelligence behind the screen of mundane affairs. The heavens rule and the earth obeys. God's law is universal and unalterable, and it is the merest quibbling to deny creation and then prate of law which is beyond our power to modify. The world may be 6,000,000,000 years of age instead of only 6,000 years old, but the origin of life is spiritual, and every beginning of an outward form is due to a spiritual impulse. The real protoplasm, the true bioplasm, the genuine ultimate atoms of which we hear much and see nothing are all spiritual. This is a living universe pervaded with ever-active intelligence.

All bibles are true when we read below their surface, but all are full of absurdities and the grossest contradictions when we merely gabble their letter. Admit once for all that God is eternally active and that divine law is changeless order, and you have a key to universal interstellar revelation. Foolish people have endeavored to cramp in limits of time and space the Being who is infinite and eternal. What we think about creation registers our immediate development, but creation itself is the changeless effect of the changeless cause—the Eternal ONE who has no second.—*Two Worlds.*

Philanthropic Work Begun.

As Secretary of the National Association, I report progress of fund for the Reed City, Mich., Home for Mediums, and what we have been doing to help some of the worthy workers of other days in their efforts to keep "the wolf from the door."

On May 14th I stated that the fund had received \$411.41, and that the proceeds from the benefit seance by mediums of Chicago would about swell the amount to five hundred dollars. The exact sum received gratefully from Dr. G. B. Warne, and the mediums of Chicago, was \$89.75. Since that report we have received for the fund \$37.10.

Dr. Spinney has also personally pledged one hundred dollars, over forty of which he has paid in Sanitarium work for one of our good mediums.

The grateful thanks of the N. S. A. Board are extended to all who have in any way contributed to this fund. But it will be seen that we are very far from having enough money to build the Home itself, that is so needed in our ranks. Therefore, this matter of establishing a Home by the N. S. A. is held in abeyance until some definite plan for raising the requisite means, is not only formed, but carried out. Although the two philanthropic men before referred to have concluded not to withdraw their offer of fifteen hundred dollars jointly, the outlook for maintaining a suitable Home after it is ready for occupancy, is not encouraging.

As before stated (see former letters), the N. S. A. Board has decided that while it is waiting for funds to open the Home at Reed City, to use what money it could command for the purpose, in aiding as many mediums as possible, who are in need of substantial aid toward their support. To this end, it has already entered the humane work of paying the sum of \$12 per month toward the support of four former well-known workers in our ranks—one of whom is the well known Dr. Henry Slade, of other days.

All of these mediums are aged and deserving, one is totally blind, one is nearly blind, but hopes to regain her sight, and one is in her old age made destitute because she has given so much time strength and money to other needy souls. These cases are all well authenticated. They are mediums who have done a long and faithful work for humanity on both sides of life, and now in the stress of their need, the N. S. A. is satisfied to aid them to its utmost power. Two of these mediums live in the East. Dr. Slade is in Michigan, and one lady is an old-time resident of Chicago. As the three ladies are sensitive about being called objects of charity, we withhold their names, but we are ready to satisfy any friend as to their identity and worth who will write us for that information. Thus has the good work of the N. S. A. Mediums' Relief branch begun. Not only this, but Mrs. Carrie Fuller Weathersford, who has recently passed to the higher life, was placed in the Sanitarium of Dr. Spinney at Reed City by the N. S. A., where she received the most tender care and treatment for nine weeks, and then—as she wished to pass away from her own home, among her loved ones—she was taken home under the care of one of the doctor's good nurses, all at the expense of the N. S. A. This is not a work of charity, it is only a recognition of the good work done by our mediums, who need not feel sensitive about accepting the aid thus bestowed. But unfortunately, we can not do all that we wish in this line. Only well known and old-time workers can be aided at present, and it is doubtful if our list can be extended until we receive further financial aid from the Spiritualists at large who have not yet contributed to this fund for worthy mediums.

We hope that this work will so appeal to the public that money will come rolling into our treasury, for the aid of our mediums who have given their lives and means to the cause of Spiritualism.

MARY T. LONGLEY, *Secretary.*
600 Pennsylvania Ave., Wash., D. C.

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SAN FRANCISCO, JULY 19, 1902

The London Spiritualist Alliance made the occasion of its meeting on June 29, the bidding of a public farewell to Mr. J. J. Morse and his family, who had been invited to Australia in the interest of the cause of Spiritualism. The editor of *Light* presided and addresses were made by Mr. E. W. Wallace, Mme. Montague, Mr. Geo. Spriggs, Mr. W. J. Colville, Rev. John Page Hopps, and others. The formal portion was supplemented by music, conversation and refreshments. Mr. Morse and family will leave England for Australia by the way of the Cape of Good Hope, and we trust they will have a pleasant and safe voyage.

The City Fathers of Oakland, Cal., passed the new ordinance last week as it was printed, including the taxing of Spiritualist mediums; but it was agreed that it should be amended at a future meeting, so as to exempt mediums endorsed by the California State Spiritualist Association.

Moses and Mattie Hull, after four years of service to the Spiritualist Society at Buffalo, N.Y., took leave of their church and congregation on Sunday, June 29. Moses gave two very impressive discourses and Mattie conducted the Lyceum, taking her leave of it. Its members had purchased a diamond ring and presented it to Mrs. Hull as a token of their esteem and appreciation of her work during the four years she has been their conductor. The ceremonials of leave-taking were very affecting and will long be remembered by all the parties concerned.

The Creator.

By the title of this article we do not mean any Jehovahistic God or Eloheim, who in the Bible records are represented as having created the world out of nothing some 6,000 years ago.

The Creator we refer to is "the God within" every individual. We create our bodies, our surroundings and our conditions. Men with great brains and capital are inspired to create railroads, telegraphs, telephones and myriads of other inventions which alike create improved conditions and give pleasures and luxuries to the human family.

We should not forget that even in the smaller things in our life-work we are also creators, and are entitled to all the credit which redound to men of greater capacities and enlarged opportunities. The person who makes a beautiful home with enticing surroundings, who gives joy and comfort to the household and makes life more pleasant and fruitful, is a creator. The housewife who arranges the interior to make it more pleasant and agreeable to the occupants—who gets up the enticing meals which afford pleasure and strength to those partaking of them, is a creator. This is as true of such as it is of the poet, the inventor, and the managers of large factories. We may be doing our work just as nobly, just as profitably and just as creditably in the minor things of life by creating pleasant surroundings as any one could do even in the world of majestic enterprises and glorious achievements.

Hon. A. J. Balfour, nephew of Lord Salisbury, Premier of Great Britain, has succeeded that aged statesman and become the Prime Minister of the British Empire. Mr. Balfour has held many high offices, among them being the First Lord of the Treasury, and has been, up to the present time, Government Leader in the House of Parliament.

His uncle, Lord Salisbury, was the principal feature of the latter part of the Victorian Age, and has done much to establish friendly intercourse with other nations, and particularly with the United States of America, and retires because of his advancing years and need of rest from public duties.

The new Premier, Mr. Balfour, is a prominent member of the Psychological Research Society, which has done much to open the eyes of the thinking men all over the world, concerning Spiritualist phenomena and the many forces in Nature heretofore unrecognized. His accession to the Premiership, we hope, will not prevent the continuance of his interest in psychological matters.

Falsehoods not only disagree with the truth, but usually quarrel among themselves.—*Daniel Webster.*

Persecution of Mediums.

The Los Angeles case, which was to have been decided on Thursday of last week, has again had a setback. The prejudice of a portion of the jurors seems to have overcome all opposition and rendered a decision or verdict impossible, so after three hours of struggle they had to give it up and report a disagreement, and thereupon were discharged by Judge Smith.

It is very encouraging and satisfactory to know that Judge Smith has clear vision and appreciation of the rights and privileges of Spiritualists under the law, and is quite willing to let his decision on the points of law be understood. His charge to the jury was logical and profound, and the learned argument of Mr. Earl Rogers, attorney for the Chesbros, made a great sensation. Had the jury been open to conviction, as all honest men should be, there would have been a decision placed on record to which we could point with pride, on account of its justice and freedom from prejudice.

The matter, however, is only delayed—it is not defeated, as will be seen from the following letter from Mrs. Maud Chesbro, which will be read with interest:

TO THE EDITOR:

The trial of our case, which was set for July 10, 1902, came up in the Superior Court, before a jury, Judge Smith presiding. The charge of the Judge to the jury was grand, and wholly in our favor, as one might expect from the opinion handed down in his ruling on the appeal from the lower court. Great was the surprise and consternation of every one who heard the trial and the charge to the jury, when it was learned that the jury declared it impossible to agree. Judge Smith dismissed the jury from further service in our case, and we were informed that the matter stood exactly as before the trial.

MRS. MAUD CHESBRO.

The Los Angeles *Express* of July 10 contains a report of the proceedings before Judge Smith in this case, and as some of the incidents of the trial may prove interesting to our readers, we make the following excerpt from that report:

Officers Sylvester and H. C. McKenzie, who went to the Portland Hotel last November for the purpose of investigating the Chesbros and arresting them in the event they were found to be practicing clairvoyance without a license, were the first witnesses called after the jury had been impaneled.

Policeman Sylvester told of seeing the sign on the door and of having a reading from Mrs. Chesbro, who gave him a lot of information gathered from the spirit-world. While engaged in this seance her husband kept passing his hand over her forehead, and when the ceremony had been completed and Officer Sylvester had had been told all about Belle, Robert, John and other departed souls, he settled with the Doctor, Mrs. Chesbro refusing to take the money.

In reply to questions from Mr. Rogers, the witness confessed that such descriptions and information as Mrs. Chesbro had to give con-

cerning his dead relatives was fairly accurate, only one mistake occurring during the seance.

He was followed by Officer McKenzie, who proved a good-natured witness and who willingly told of certain wonders performed by the Chesbros upon the occasion of his visit to their offices in company with Policeman Sylvester.

McKenzie was reminded of these wonders by Mr. Rogers. "Did not Mrs. Chesbro, while in a trance produced by her husband rubbing his hand gently across her brow, tell you that you had a wife who was suffering extremely from neuralgia?"

"Yes, so she did," admitted the witness.

"And was it not true?"

"Yes, it was. My wife was suffering considerably about that time from neuralgia."

"She described your wife accurately, though she had never sat eye on her and did not know you?"

"Yes, I'll admit she did. Gave a very good description."

"Well, now, how about your cow?" inquired Rogers. "Didn't she tell you also that you had a fine cow staked out in the back yard, and that you were very proud of that cow?"

"Yes, sir. We've got her yet, and just as proud of her as ever."

"You were told, too, that you are soon to come into possession of considerable money, were you not?"

"I was," replied the witness, with a broad smile; "but I haven't seen any of it yet. Maybe it's too early."

"Relate any other facts or prophecies she gave you at that time."

"Well, she told me that my wife and I had had quite a controversy over some papers I wanted. My wife wouldn't give them up, she said, but if I kept at it she would yield in the course of time and give them to me."

"Did that come true?"

"Yes," was the reply; "I got them after a while."

Locating the Responsibility.—The Chicago *Unity* very wisely states this conundrum in trying to locate the responsibility for the rearing of reckless boys. It says:

When a poor dog, made frantic by an explosive bunch of firecrackers fastened to his tail, rushed into a Chicago church the other day, we wonder if he was not the victim of a misplaced confidence. The Christians that gathered there for worship clambered up into their seats and sent for the police. Perhaps if they had been more alive to the gospel that includes the dog, the horse and the bird, the firecrackers would not have been tied to that dog's tail. Somebody's "darling" did it. Was the mother at the church and the father at the club while the boy was exercising his ingenuity?

Hon. E. W. Bond, Willoughby, Ohio, has been proposed for nomination to represent the 21st district of that State in Congress. He is an able man and a Spiritualist of long standing, and we hope he will be elected.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

Adiramled is the name of a new monthly published at 2270 Broadway, New York, at \$1.00 per year. It is devoted to the Science of Living and the Art of Loving. Sample copy, 10c.

Mrs. Mary A. Livermore says of Lilian Whiting's new book, "The World Beautiful in Books":

"The language, the phrasing, become to me as a spiral staircase by which I ascend to glorious mounts of vision. This book is enchanting with its exquisite discussion of authors, and the selections from Ralph Meeker's writings are marvelous word pictures. . . . I am reading the book as one at sunset walks through a garden of lilies and roses when the air is filtered through gold and perfume."

The Unity Tract Society, 1315 McGee St., Kansas City, Mo., has begun the publication of a Sunday School Lesson Quarterly, the only one of the kind published in the New or Higher Thought. The text of the International Bible Lessons is given, followed by the spiritual interpretation by Leo Virgo, editor of *Unity*. Notes giving the esoteric meanings of words, terms, etc., a lesson hymn and questions on the lessons are interesting features. It is edited and arranged by Charles Fillmore, Chas. E. Prather and Jennie H. Croft. Subscription, 35 cents a year; 10 cents a copy.

"Power Through Self-Culture" is the title of a series of lessons by Dr. P. Braun now being published in the *New Man*, in company with many other good things. Send two-cent stamp for sample copy, latest reduced prices of books, etc. Address, *The New Man*, 1409 N. 20th St., Omaha, Neb.

A charming retrospect of Mrs. Fremont's life is published from the pen of Laura B. Starr, in the August *Delineator*, which presents an interesting picture of this beloved woman. Mrs. Fremont is still living in Los Angeles, where her cottage has long been a Mecca towards which the General's friends and her own have turned their wandering footsteps.

The Spiritual Reformer and Humanitarian is the title of a new monthly published at 409 21st St., Galveston, Texas, at \$1.00 a year; edited by Mrs. Susan J. Finck (mortal) and James M. Finck (spirit). It contains 60 pages of very interesting matter.

The Washington State Spiritualist Association will hold a camp-meeting near Seattle, Wash., beginning on Sunday, July 27, closing on Aug. 24. The Spiritualists of this section expect to have a very successful meeting in camp this season. All the societies are joining with the State Association and will make it a grand success. Ample provisions are made for all in attendance, and a general invitation is extended to Spiritualists and others to be present. Good speakers and mediums are engaged for the occasion. 1120 Pike St., Seattle, Wash. J.W. SMITH, Sec.

Veteran Spiritualist Union.**TO THE EDITOR:**

Saturday, July 19, through the generosity of the Onset managers, the Union will hold services in the camp grounds for its benefit. The program promises to be rich with the offerings of able talent. My friends, shall this prove a memorable occasion? It is for you and me, dear readers, to determine.

But I desire above all things that we nobly and generously meet this demand we laid upon ourselves when we accepted the fruits of consecrated mediumship and became debtor thereto, and I want your growing family of readers to rejoice with us in what is already accomplished.

IRVING F. SYMONDS, Pres.

A New Spiritualist camp-meeting will be held at Etna, Clarke county, Wash., from Aug. 8 to 28, 1902. Among the speakers engaged are D. W. Hull, president of the Kansas State Association, and P. C. Mills, president of the Washington State Association. Several first-class mediums representing the different phases of physical phenomena will be present.

Etna is situated on the north fork of the Lewis river, 11 miles from Caples Landing, on the Columbia river, on the direct route of Mt. St. Helens, Trout Lake, Spirit Lake and the Mammoth Cave, under the lava beds of Mt. St. Helens, which are visited yearly by hundreds of tourists. For further information address H. B. Allen, manager, Etna, Clarke county, Wash.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

Death and Afterwards, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

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In word, deed and aspiration,
And with each other let us vie
In search for purer ration.

Upward and onward let us go,
And with seraph music keep sweet time;
Let every aspiration thro'
With soulful melody ever chime.

Upward and onward let us rise
Winging our way to fairer bowers,
And soar till we have gained the prize
The victor's wreath of fadeless flowers.



The Editor is not responsible for the opinions of correspondents.

The Chesbro Case.

TO THE EDITOR:

Thinking you would be pleased to present to your many readers a reliable account of the proceedings in this widely-discussed case, which you could by no means obtain from the columns of the prejudiced secular press of this city, I transmit you a brief abstract of the hearing and its results.

The case came up on June 10, before Judge Smith, in Department One of the Superior Court of this county, and was a re-trial, as ordered by this Judge on the hearing of the appeal of Dr. and Mrs. Chesbro from the decision of the court below, which had excluded evidence offered tending to exculpate the defendants.

The defendants, Dr. George and Maud Chesbro, were indicted for the commission of a misdemeanor, in that they had, several months ago, in this city, practiced clairvoyance for money without first obtaining a license from the city so to do, as required by a municipal ordinance. District Attorney Chambers prosecuted, and Mr. Earl Rogers appeared for the defendants.

After the selection of the jury, the prosecution presented two police officers as witnesses, who testified, substantially, that they had, on Nov. 21 last, visited the defendants at their rooms in this city, for the ostensible purpose of procuring "readings," but really, as it appeared, with the object of obtaining evidence upon which to base an accusation. The first witness (Officer Sylvester) was not so sure that on all points the "reading" he received was a correct one; while the second (Officer McKenzie) testified positively that his "reading" was a good one, and correct in every particular save one. For these two "readings" they were charged one dollar each, and that amount was paid to Dr. Chesbro.

The defense took the line that Spiritualism was a religion, and that the defendants were exercising the rites and observances of their religious belief in giving these two "readings" on the occasion mentioned. In support of that contention Dr. D. K. Wise, Prof. Bowman and Attorney Julius Lyons, with two others, were called. The first three testified, generally, in regard to the claims of Spiritualism to be considered a religion, holding that while Spiritualists possessed no defined creed like orthodox churches, yet its teachings in regard to a supreme deific power or intelligence gave it a spiritual and moral status as a religion. One witness held it was

the very highest form of religion extant, while the remainder held that it was more than a mere cult—it was a religious belief, and entitled to be considered as a religion.

After brief addresses the jury by the respective counsel, the presiding Judge gave his instructions to the jury on the various points of law presented. I quote from my transcript the concluding instruction, as it was, in many ways, the "crux" of the entire series of instructions of this learned and impartial jurist. It is as follows: "If you entertain a reasonable doubt as to whether or not the acts of the defendants testified to were done and performed in the enjoyment and exercise of religious profession and worship, as they believed it, then you must acquit the defendants." This was a very important instruction, as will readily be perceived.

The jury then retired, and after an absence of nearly three and a half hours, returned and announced to the court that they could not agree upon a verdict, and were thereupon discharged.

NOTES OF THE TRIAL.

The entire conduct of the presiding Judge was eminently fair and impartial. The case may come up again for another trial. Still the District Attorney has the power to request the court to dismiss it, if he thinks a conviction could not be secured.

The Spiritualists turned out in fair force, and much dissatisfaction was expressed by all of them at the failure of the jury to agree upon a verdict.

Earl Rogers, for the defense, made an eloquent address to the jury as to the claims of Spiritualism to be considered a *bona fide* religion. He contended stoutly that the acts of the defendants were but the exercise of the religious rites and observances of the undoubted religion of Spiritualism.

And so it is still an open question here as to whether Spiritualism is or is not a religion. The failure of the jury to reach a definite conclusion was not a surprise to me, although about everybody in court thought they would not be more than ten minutes in finding a verdict for the defendants. But juries are proverbially uncertain, and this jury fully sustained the general character of juries for uncertainty. WILLIAM LOVEGROVE.

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DREAMS.

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His is a troubled sleep.
His foes in serried columns
With undaunted valor sweep.
He sees his colors floating,
He hears the trumpets' blare,
With scenes of death and carnage
Around him everywhere.
The morning sunbeams wake him,
Still unrefreshed and tired;
His pulse is beating wildly
With a fever dream-inspired.
The statesman dreams of honor;
The legislative hall
Is filled with list'ning multitudes
Assembled at his call.
Into his peaceful slumbers
The fancies fondly steal,
That on his word is trembling
A nation's woe or weal.
The morning sunbeams greet him;
Still in his native town;
But his dream has reassured him
That he will win renown.
The miner dreams of treasure;
His is a joyous sleep.
Earth yields to him her measure
In one vast glittering heap.
His lowly cabin stretches
Into a palace grand;
He toils no more—for servants
Obey his least command.
The morning sunbeams rouse him
To another day of toil;
With hope renewed by his bright dream
He delves again the soil.
The singer dreams of plaudits
From the assembled throng;
In fancy they encore him
At the end of ev'ry song.
His sleep is one of pleasure;
His rest is soft and sweet;
His fondest wish is gratified—
The world is at his feet.
The morning sunbeams call him,
And keen is his regret
To find his ardent wishes
Unrealized as yet.
The captive dreams of freedom—
His fetters from him fall;
At home in his own cottage
He hears his loved ones call.
His darling wife and children
Are nestled at his side;
His sleep is one of rapture,
And swift the moments glide.
The morning sunbeams find him:
Still in his prison cell;
But his dream has brought a gladness
That words can never tell.
The soldier's dream of conquest,
The statesman's dream of fame;
The miner's dream of treasure,
And the singer's dreamed acclaim,
Are each a sweet delusion
That comes when slumbers fall;
But the captive's dream of freedom
Is far sweeter than them all.

J. E. KEENE.

Learn to Wish.

The new violinist wonder is Jan Kubelik, the son of a Bohemian vegetable gardener, and is 21 years of age. He is now commencing an American tour for which Messrs. Hugo Goerlitz and Daniel Frohman will pay him \$100,000. Eight years ago he was playing at home on a violin made by himself out of an old cigar box. He had played on his father's violin since he was five years old, but that fell to pieces one day, and the family being poor, he made his cigar box violin. Eight years ago he went to Prague to study with Ondricek and Sevik, and shortly after appeared in public. Since then he has played in all the great cities of Europe and is now touring America.

Speaking to an interviewer, he gave the following advice to boys: "I should like to tell them," he said simply, "how to succeed. They must learn to wish. Until they know how to wish, and wish until their whole soul is in one wish, they can never be what they would be. A wish that hurts and hurts—that is the wish that comes true! And the whole world and poverty and no friends and ill-health cannot stop it. If they wish they will work. Wishing and working will make the world right over for them. The boy who would like to succeed—he cannot succeed; but the boy who wishes to succeed

until he cannot eat or sleep or do anything but work for wishing—he has success!"

"That is why you are getting \$100,000 from America," I said.

"That is why, also, I can play at all," he supplemented.—Exch.

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Los Angeles, Cal.—Aug. 17 to Sept. 14. J.D. Griffith, Sec., 101½ So. Broadway, Los Angeles, Cal.

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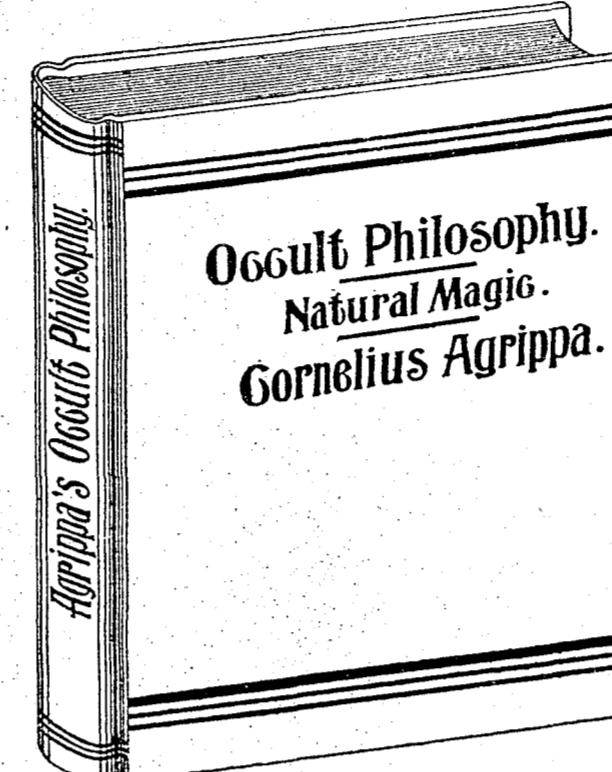
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The author says in the dedication: To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered, hoping to give rest and pleasure while waiting at the way stations on the journey thither.

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Local News Summary.

Folsom 3041.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

The Ladies' Aid Society will hereafter hold its business meetings on Wednesday afternoons at 2 o'clock, in the State Association's headquarters, at 305 Larkin St., San Francisco.

Mrs. Evelynne, after being at the hospital for three weeks, has been removed to the home of her mother, Mrs. B. F. Small, 1005 Powell St., San Francisco, where she will be glad to have her friends call, at their convenience.

I Want all afflicted people to send me name and address, with date of birth, including one dollar, and I will send a package of the wonderful Vitæ Ore preparation, that lasts a month, and also I will give a full written reading to each. Address G. F. PERKINS, 1520 M St., Sacramento, Cal."

Prof. H. T. Shaw lectured for the Union Society at Fraternal Hall, Oakland, Sunday, July 13, at 3 p.m., before a large and well-pleased audience, his subject being "The Home of the Soul." Mrs. Dr. C. Stewart gave messages of consolation from the spirit-world in the evening. The attendance was large, and the Doctor's messages satisfactory.

Sunday, July 20, at 3 p.m., Prof. Shaw will lecture on "Spiritualism vs. Materialism." In the evening May E. Stevenson will lecture, her subject being, "Who are the Adepts, and What Can They Accomplish?" Messages will be given by Mrs. Stewart.

The Oakland Temple Association met last Sunday at 521 12th St. In the afternoon Prof. B. K. Lowe and others gave addresses, and Mrs. Carmen-Gray and Mrs. Sophia B. Seip occupied the platform in the evening. Next Sunday afternoon Prof. Lowe will lecture at the same place. In the evening Mrs. Gray, Mrs. Seip and Mrs. Gillette will present the phenomena.

A fair is contemplated to be held in the Mills Tabernacle from Sept. 6 to 17, proceeds to be devoted to the Temple Building Fund. Those interested are invited to meet at Dr. Palinbaum's residence on Monday evening, July 21.

The American Institute of Phrenology, incorporated 1866, opens its next session, Sept. 3, 1902. For particulars, apply to the secretary, M. H. Piercy, care of Fowler & Wells Co., 24 East 22nd St., New York.

27m3

THE STATE CONVENTION.

OFFICIAL NOTICE.

The California State Spiritualists' Association

Will hold its seventh annual convention in Scottish Hall, 107 Larkin St., San Francisco, on Friday, Saturday and Sunday, Sept. 5, 6 and 7, 1902.

Auxiliary societies are entitled to one delegate for their charter, and one for each ten members or major fraction thereof.

Mediums, speakers and healers holding Certificates of Ordination, Endorsement or Protection from this Association are delegates at large and may obtain credentials by application to the State Secretary at Spiritualists' headquarters, 305 Larkin St., San Francisco.

The earnest co-operation of the Spiritualists of California is solicited.

M. S. NORTON, Pres.

W. T. JONES, Sec.

The Society of Progressive Spiritualists has taken its usual Summer vacation, and last Sunday was its last meeting until Sept. 17, when they will be resumed. The Society advertised to give a farewell benefit to its speaker, Mrs. R. S. Lillie. The hall was filled and the collection was donated to Mrs. Lillie, netting a nice sum. Mrs. Lillie announced that Mrs. Ada Foye, who was present, would continue meetings in the same hall during her vacation. Mr. F. T. Lillich presided and Mrs. S. E. Cooke organist.

Mrs. Lillie announced that Dr. Treadwell, a familiar face in these meetings, had passed to spirit-life within two hours, and she gave many eulogistic words concerning the noble character of the Doctor, and read a poem from the Sunday morning *Bulletin*, on which she made appropriate comments, and then led off into an inspirational address of more than ordinary interest, on the philosophy of Spiritualism, and concluded with an improvised poem on "The Beauty of Death," which superseded all her former improvisations for its pathos, beauty of diction and general excellence.

At the conclusion of the meeting, many of those present crowded around Mrs. Lillie, and bade her "good-by" for the present, hoping her trip would be very pleasant, and that she would return in due time, much invigorated.

Mrs. Ada Foye has returned to San Francisco and will be pleased to welcome her friends at her parlors, 1423 Market St., where she will give sittings daily.

She has also engaged Covenant Hall, Odd Fellows' Building, 7th and Market Sts., and next Sunday will commence a series of meetings there, giving lectures, and communications from the spirit-world. These meetings will be held during the vacation taken by the Society of Progressive Spiritualists until the middle of September, when Mrs. Lillie expects to return from the Southern camps and resume her lectures for this Society.

Dr. W. M. Forster, well known to our readers as a physician and surgeon, was injured over a year ago by an accident. Since then he has traveled in Central America for his health, and has now returned to San Francisco and opened an office in the St. Ann's Building, 6 Eddy St., where he will be pleased to meet his old friends and patrons. See notice in another column.

The Meeting at Unity Hall, 856½ Isabella St., of the Oakland Spiritual Society was held on Wednesday night, Vice-President Orth presiding. Mr. Preston spoke on "The Garden of the Soul"; Mrs. Carmen-Gray, Mrs. Salome Cowell, Mrs. Amanda Smith and Mrs. Neilson gave spirit messages, followed by Mrs. Rebecca Stewart, who gave an inspirational address; Dr. H. M. Barker spoke on "The Taxation of Mediums" and said there was nothing to fear.

Henry Harrison Brown gave his last lecture for the season at Odd Fellows' Building, Sunday evening. His theme was "Love as Vibration." The hall was filled. It is probable that a larger hall will have to be engaged in the Fall. He will, however, resume lectures at the same place on Aug. 17, taking up his course on Soul Culture where he leaves it off; his next lesson being "Love of Truth."

The I. F. T. Bible S. S. and Church held its regular Sunday meeting, July 13, at 909 Market St. At 2:30 Mr. Wilson and Mrs. Gillingham read sealed questions, and at 8:30 Mrs. Gillingham and Mr. Wilson read sealed questions and Miss Dora Dixon gave independent tests. Quarterly meeting July 20. All members are requested to be present.

Postage Stamps may be sent to this office only for fractions of a dollar.

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Harry MacClure, Fifteenth and Birmingham Sts., Pittsburgh, Pa., says: "In four years five doctors treated me for rheumatism, and I was the worse for it. You have cured me, and I cannot endorse your work in words that are strong enough. I gladly refer any sufferer to write you about their case." Mrs. E. E. Hills, Camp Creek, Ore., says: "My heart and stomach trouble is no more since your treatment of my case. I am in good health and thank you heartily." Minnie A. Todd, Union Springs, Ala., says: "Your treatment did for me more than anything I ever tried, and I know of no doctors more thoughtful of their patients, kind and liberal than you. You have my sincere gratitude for curing me."

Write at once to Dr. Peebles' Institute of Health, L't'd., Battle Creek, Mich., Drawer A 26, stating your troubles, and they will prepare a special treatment for your exact case. They will also send you a beautiful book, "A Message of Hope," explaining their wonderful treatment and a full diagnosis of your case with their professional advice.

Societies and Meetings

Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30 p.m., in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the elevator.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S. F., (front hall), every Sunday, 11 a.m. meeting, free. 2 & 8 p.m., spirit messages by local mediums. 10c.

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VOL. 39. { T. G. NEWMAN, EDITOR. }

SAN FRANCISCO, CAL., SATURDAY, JULY 26, 1902.

{ 1429 Market-st. Between 10 & 11th-sts. } No. 30.

The Change called Death.

Why fear ye Death? He is only a friend
Unbaring the door of a new-found home,
Only an angel which Heaven doth send
To pilot you safely over life's sea foam.

Why frown at Death? He brings for you
A gift from the high realms above.
Just a crown of flowers, and a robe so new,
Prepared by the angels of peace and love.

Why shudder at Death? He standeth near
And rapid in movement is he;
When he sees you drop the earth-worn tear
To your side he quickly does flee.

Why laugh at Death? He is stronger far
Than the ties that bind you to earth.
And his smile is brighter than any star
As he gives you new spiritual birth.

Why flee from Death? He follows you ever
With the sword of life in his hand;
One flash of its brightness can quickly sever
Your soul from its mortal band.

BORDERLAND

Dream of her Lover's Death

Brakeman Ellabarger, who was killed in a recent freight wreck in Michigan, was to have been married the following week. He was sitting on the engine with Engineer Gross and Fireman Stiff, when the twelve runaway cars of the other freight came on them before they realized there was danger. The twelve cars were heavily laden, and made a terrific trip of several miles before they struck the engine. How Engineer Gross got off the engine is not understood, either by himself or others. He was sitting on the seat with Ellabarger, and in front of him. Ellabarger had started to jump when caught. Both legs were taken off at the knee. Special funeral services were held for him at the home of Miss Palmatere, his affianced wife. The minister who was to have performed the marriage ceremony conducted the services.

Several weeks previous, Miss Palmatere dreamed that her affianced had been killed in just such an accident, and that two of his friends came to tell her. They were the two who really told her of the accident. When told of the dream Ellabarger took out a life insurance for \$2,200, and named his fiancee as beneficiary. She said at the time that he should have waited until they were married, and he replied, "Better now; something might happen." He also placed in her name the cottage home he had bought. The dream had been bearing heavily on her, and when she heard the whistle calling out the wreck train she listened intently to learn if the train was to go over the Michigan division, and, making a mistake in counting the soundings, said to those with her, and knew of the dream: "God is good; it isn't north." But, alas! it was.—*Christian Register.*

Haunted Tavern.

Farmer folk living near the old Hageman homestead just outside of Hopewell, N. Y., have been much mystified and alarmed of late by strange sights which are wholly unexplainable.

This place has long been known as the "haunted tavern," and the old-timers say that the spirits are breaking loose in it again.

The building has been deserted for several years. The last person to live in it was the daughter of an old resident named Stockholm. Since she died no one has expressed a desire to rent the place. This is due to the many queer things that have happened in the tavern.

During a stormy night a few days ago Wilbur Thompson, a farmer, was passing the place, when he heard uncanny sounds proceeding from the old building. Weird shrieks, followed by loud poundings, which came from the tumbled-down structure caused Thompson to ride at full speed into Hopewell and tell of his terrifying experience.

On a moonlight night recently a Fishkill boy who was passing the house declares he saw a white figure pacing backward and forward on the front porch. He paused to make sure that his eyes were not deceiving him, but as he did so, he says, the figure began waving a pair of arms that reached down almost to its feet. Then the lad fled.

Those who have followed the history of the tavern closely say that the spirit of old Hendrick Hageman is again stalking about. He is reported to have been seen at rare intervals during the last century. According to the traditions here its appearance always portends some ca-

lamity. Several years ago it was seen just a few days before a violent storm which destroyed the crops and in which three people were killed by lightning.

Hendrick Hageman built the tavern long years prior to the American Revolution. His place had a bad name from the start. It was reported that several persons known to have had considerable money had put up at the tavern for the night and had never been heard from again. Then followed stories that the place was haunted. This was while Hageman was alive.

According to the traditions, he finally died in terrible agony. He was taken sick under mysterious circumstances, and then, from no apparent cause, his throat began swelling until he could not breathe. Thus he died by strangulation.

After he had passed away one solitary spirit was all that was ever seen in the tavern. Down through half a dozen decades this wraith is said to have held sway in the primitive building. Sometimes it would disappear for ten years or more, and recently it had lengthened its visitations to fifteen and twenty years. But when it came back there was always horror in Hopewell, and if any one happened to be living in the tavern it would immediately become vacated.

The story that is told of Hageman's career is one of the most uncanny traditions in that part of the state. It has been handed down from generation to generation, and has probably in its long stretch through time been exaggerated.

People said openly that there were secret rooms in the tavern into which no one was allowed to enter. If a lone traveler came there at night who was not acquainted in the region, Hageman would put him to lodge in one of these secret rooms, and the man never appeared

again. It was currently reported that there had been a score of persons foully dealt with in Hageman's house, and that the restless spirits of the murdered ones made the nights hideous by their groans and screams. Before dispatching his victim, it was said Hageman would chain them to the wall and choke them until life was extinct. These groans were never heard anywhere except in the upper part of the old house as long as Hageman lived, but after his death his spirit was said to haunt all parts of the house, and even to appear out of doors.

Some told of seeing Hageman mount his horse and ride up and down the roads in the vicinity. Others insisted that his spirit, mounted on the horse, had been seen repeatedly to enter and emerge from the ruins of the old dirt cellar that was used as a stable when Hageman first built the house.—*St. Cloud Times.*

The Spirit Body.

W. J. COLVILLE.

QUESTION.—Of what is the spirit or body composed? Does it occupy space, seeing it is supposed there are forty-five millions pass into spirit-life yearly.

ANSWER.—In attempting an answer to such a question as the foregoing we must consider the question at large from two distinct standpoints: First, the essential constitution of the universe considered as a spiritual whole; and, second, the constituency and consistency of a human body. In the first place we must consider the universe as limitless, and as constituted of essential substance which knows no change. This view has been widely promulgated by ancient philosophers, and is amply sustained by all scientific inferences at the present day.

We can not conceive of the sum of energy in the boundless whole increasing or decreasing in magnitude, but we do witness great and constant phenomenal changes in the manifestation of organic forms on every hand. Because at the present moment certain souls are manifesting through certain definite material on a certain world in no sense implies that more room is required for them or for their instruments than though they were not manifesting, except so far as the question of space occupied relates to a particular planet, whose dimensions are limited, and which can only accommodate on its surface a limited number of inhabitants at a given time.

Universal spirit simply *is*, and as we are organized spiritual entities, we are for ever included in the infinite whole. It is impossible to claim immortality for spirit in the future without granting its immortality in the past. Immortality is the essential condition of being. Indestructibility is the chief attribute of prime substance or essential reality with which we are acquainted. We as self-conscious individuals live in the infinite life; we are distinct points of consciousness in the life-principle of the universe, and the only change that can ever come



The Spirit of the Haunted Tavern and Fantom Horse.

to us is a change in our consciousness of what we are.

The second division of the query is confined to a consideration of the space occupied by bodies of a finer texture than our most external robes. This involves no real difficulty when we consider how measureless is immensity, and how susceptible of change are all bodily structures. Suppose fifty-five times forty-five million spiritual bodies were to float out into interstellar space every moment, there would be plenty of room for them, for they could not exist at all unless they were composed of some part of that universal substance which never grows larger or smaller in its infinite extent.

Before any reasonable solution can be found for such a problem, it is necessary to consider what growth is and also what is implied by organization. Growth starts with a nucleic germ or single primordial cell, which possesses inherent power to attract to itself contributions from all surrounding elements. When during processes of formation a growing body attracts to itself special elements out of universal ether it can neither create nor destroy any element already in existence. It simply changes the form in which those elements existed previously, and it is the nature of bodies to be continually renewing themselves through the dual process we call waste and recuperation.

As a spiritual, psychical, or astral body is only a structure of finer texture than the grosser material shape which may be its counterpart, it is governed by the same law which regulates all existing semblances. The spiritual entity or unit of consciousness is simply clothed in one form instead of another, and gravitates, while manifesting through a certain form, to that particular place in space where the general conditions are most in accord with its present stage of evolutionary expression. The occupancy of space is always complete; there is never a true void or vacuum anywhere, but the mode in which the occupancy is made manifest is subject to constant alteration. Imagine this planet entirely destitute of inhabitants; all the elements now made use of in the construction of animal bodies might be present in the globe, but they would be in a different state of existence from the present. In the spiritual world the bodies of its inhabitants are drawn continually from the constituency of that realm, and sustain the same mutual relations to environment there as here.

Our questioner needs to reflect on the fact that before a body can exist the elements to form it must be in the universe, therefore there can not possibly be more bodies than a universe can accommodate, as the production of those bodies is simply a result of some change in the temporary fashion of some part of changeless substance. When a certain limited territory in space is fully occupied there can be an exodus to another place, but it must not be forgotten that the incessant operation of the universal law of attraction governs all this perfectly.—*Two Worlds.*

Absurdities of Theosophy.

R. A. DAGUE.

In the Indianapolis *Sentinel* was recently published an article which has been extensively copied into other papers. Upon it I wish to make some comments. His subjects is Ghosts. He admits there are ghosts, which he calls "bhutas," but "they have no intelligence." There are no genuine spirit manifestations, according to Bruce. All phenomena called spiritual are produced by a "senseless but energetic energy" which at death left the physical body of some animal or human, and will soon rot and be again absorbed by nature. Using his own words he says:

"Of course, the ghost is merely an ex-

aggerate energy and etheric matter. It is senseless, having no mind, and is automatic in its action. * * * Trooping around us, invisible to ordinary eyes, are myriads of these senseless bhutas responding to our passions, our loves, fears, hates, and thus receiving from us the impulse to re-enact the dramas, the tragedies and even the charities which are a part of their memories. These bhutas are the "spirits" which are called up in the seance rooms and which produce the little bits of true manifestation found there.

"Swarming in the lower strata of the etheric atmosphere of our globe are a class of 'lives' which are ever seeking to enter the bodies of men. These are the 'disease-bringers,' the 'destroyers,' the 'laryae' produced by the brutality of man. These 'laryae' are the grave-worms of the etheric graveyard where the bhutas slowly decay. They are generated from the etheric bodies as grave-worms are generated from bodies of clay. They infest the bhutas which are in process of disintegration on the etheric (astral) plane, and use them as the means to reach physical man. Attend the seance. Call up your departed friend. It comes, a half-rotted, larvae-covered thing. It responds to your impulses automatically; because old memories are roused and repeated. It drifts near you. A small pimple on your cheek filled with prurient matter attracts the larvae. It fastens upon you. Henceforth you are shadowed by this loathsome thing, and you wonder why you feel sick."

If Mr. Bruce is correct in his theory, Spiritualists should lose no time in abandoning their "delusions." They should make haste to join the church, flee to Theosophy, or take to the woods.

But before the undersigned becomes panic-stricken, he desires to ask Mr. Bruce a few questions and make a few remarks.

Is his theory of death, ghosts and Spiritualism based on fact or on speculation? If on fact, how did he gain a knowledge of the facts? If on theory or by guessing, does he suppose that people will accept his unsupported assertions against the testimony of the ancient prophets, and Jesus, and Paul, and James, and John, and Luther, and Swedenborg, and Wesley; and Andrew Jackson Davis, and thousands of scientists, statesmen, clergymen, philosophers, besides other thousands of good repute who say they see with clairvoyant eye and hear with clair-audient ear their departed friends?

Against all this array of evidence Mr. Bruce gives us his mere opinion, and says Theosophists hold to similar views.

Well, let us briefly consider Theosophy which he calls the "Wisdom Religion." Theosophy teaches that man came out of Nirvana, or from a condition of perfection and unalloyed bliss. He had no personal or conscious existence. God then planned to start him on a journey as an individual intelligence, and subject him for eons of centuries to all the misery, sorrow, suffering and crime that Infinite Intelligence could conceive of. He is doomed to be born and to die unnumbered billions of times; he must commit every known and unknown crime, suffer all conceivable torture and inflict like pain on his fellow-man, and, after he has suffered all and made others suffer to the fullest measure, then at some far distant period he will be swallowed up again in Nirvana, lose his personality, and end where he began.

God has a great school, through which he is pushing his children, not for their happiness, but for his own amusement. This must be so, because he permits them to realize their own existence in material bodies only where the pain and sorrow outweighs the pleasure. After they have suffered all—have had all the experience the physical universe can furnish, their God extinguishes their personality.

God has but one department in his school, in which his children can gain knowledge, and that is the physical department.

No progress can be made in the spirit world or Devachan. The ego or individual spirit can learn nothing except when inhabiting a physical body, hence he has to be reincarnated almost an infinite number of times to gain knowledge. God severely punishes his children in one incarnation for wrongful acts committed in previous physical bodies, but for reasons the justice of which is not apparent, he takes away their memory of those actions; thus they are liable to be reincarnated a thousand times to be punished a thousand times for the same offenses.

If we could remember the particular sins we committed the other time we were on earth, we would be apt to avoid repeating them.

No, we don't remember, but that is not a good excuse with God, according to Theosophy.

I have never known but one Theosophist who remembered a former existence. That man claimed he was the great Pharaoh who built the pyramids of Egypt, but when asked to explain the process of their construction he suddenly remembered he had an engagement elsewhere.

I have never known a Theosophist who did not claim that in his last appearance on earth prior to this, he was a king or great general, or was Moses, or Elijah, or Homer, or some one of the distinguished personages. I have never seen a Theosophist who had been a thief or a slave, or even a common fellow.

Theosophists deplore the ignorance of Spiritualists for believing that there have ever been any genuine spirit man come back except to enter the body of some babe about to be born. Only the "shells," or "animal essence" come, and these have no more intelligence than the ghosts of dogs or rattlesnakes; and yet they ask us to believe that some old hermit whom they call an "adept," who lives in a cave in the mountains of India, can dematerialize his body, swish himself out of sight, and, quick as a flash, reform his body and promenade the streets of London or New York.

In vain have reliable travelers, able and trustworthy men who are familiar with all the supposed haunts of these "masters," exposed this fallacy and shown conclusively that there are no such persons living there. In vain have William Emmett Coleman and others exposed the inwardness of the Blavatsky delusion, and the unreliability of that Theosophical high priestess. The reincarnation writers go on reiterating the old and oft-explored story and flood the country with their guesses. They theorize, they assert, they guess, they prove nothing.

Spiritualists theorize also. They say man survives the change called death; that he retains a conscious existence beyond the grave; that he can, under proper conditions, communicate his thoughts to mortals; and they back up their theory by the testimony of thousands and tens of thousands of reliable witnesses.

There are hundreds of truthful mediums who heal the sick by laying on of hands. Pratting children are entranced and deliver poems and discourses that would do credit to the most gifted poets and statesmen. Writing in French, German, English, Swedish, Danish, Chinese and other languages come on clean slates suspended over the heads of an audience, or while the slate is held in the hands of the investigator, precluding all possibility of deceptions. Often these communications are of a high order.

Thousands testify that they have heard independent voices conveying loving messages, proffering advice and comfort to the afflicted or despondent; true prophecies have been made; soul-inspiring music heard; and clairvoyants in every civilized country on earth testify by the thousands that they clearly see their departed loved ones.

I ask Mr. Bruce, are all these marvelous things performed and produced by "grave-worms?"

Must I cast aside as a delusion and a lie the story of Samuel and the medium of Endor? Shall I believe that Peter, James and John were deluded when they thought they saw the spirits of Moses and Elias? Shall I say there are no angels who announced the birth of Jesus? Must I believe that Jesus himself held no converse with angelic personages, and that Paul heard no spirit voice? Shall I reject as fables the testimony of hundreds of thousands of intelligent people, and account for all the glorious manifestations of all the ages, on the hypothesis that it was "half-rattled larvae and wriggling grave-worms of the etheric graveyards" that produced the phenomena? Must I refrain from sitting in a holy silence in a seance with my family or friends and from inviting the presence of my dear departed mother, wife or child, if I happen to have a "pimple on my chin?"

Now, I admit that Theosophy champions some grand doctrines, such as universal brotherhood, still it has no monopoly of that. Brotherhood is a cardinal principle of Odd Fellowship, Masonry, the Labor Unions, etc. Its theory of reincarnation appears to me to be illogical, devoid of justice, and calculated to dampen hope, destroy aspiration for better things, and cause a deep sadness to settle down upon those who have anticipated with joy the time when they would meet and greet the loved ones who have crossed the mystic river. The Theosophical mother can not hope to again meet her child that was taken from her. Friend shall not meet friend, for those who have gone on before have either been born back into this world or are in a condition in which they can not be recognized, having been prepared to again enter baby bodies. Friend shall miss friend to all eternity, or till that time when both will lose their individuality.

Theosophy is a theory—is guess-work pure and simple, and to my way of thinking very bad guessing at best. If, as it teaches, every soul has in the past from compulsion experienced all possible suffering, or will be compelled to experience it in this or some future existence in a physical body; that he can not gain Nirvana and lose his individuality and win annihilation until he has experienced all suffering, then, according to that logic, no person should put forth his hand to restrain the tyrant, the rape-fiend or the murderer, because the intended victim must suffer this torture in "order to gain needed experience;" and he who would prevent a man, woman or child from getting the necessary experience only delays the victims in their journey to personal extinction, Nirvana and bliss.

If Theosophy is true, what a stupendous farce Infinite Wisdom is carrying on! How defective is God's school, in that he has no way of educating his children except during the time they occupy physical bodies! How cruel he is to punish a child a thousand times for an offense, and after each punishment take away all memory of the transgression for which he was punished. How deceptive he must be to let loose myriads of "larvae and senseless bhutas" upon us, which, while pretending to be loving spirit friends, are, in fact, "grave-worms" prowling about seeking to bore into us if we have any boils or pimples, while we poor helpless victims of a relentless fate think we are communicating with our loved ones or with exalted intelligences of the angelic realms!

Theosophy may be, as claimed, the "Wisdom Religion," and Brother Bruce may be its true prophet, but I am not yet fully convinced of it.

ALAMEDA, Cal.

He that is not open to conviction is not qualified for discussion.—*Whately.*

The first virtue is to restrain the tongue. He approaches nearest to the gods who knows how to be silent, even though he is in the right.—*Cato.*

Mind or Matter

ARTHUR F. MILTON.

The spirit or mind constituting the sensorium of the human entity and soul, the conscious principle, the body becomes a mere agent or medium for the aforementioned to operate through. Sensation, therefore, emanates from the spirit—that which induces physical taste, feeling, desire, weariness and energy. Emotion emanates from the soul—that which lends these sensations consciousness or government. In the animal, emotion is only manifest as anger, ferocity, brutality and the impetus for self-preservation. In man it takes a higher range, modifying as reason finds its way to the surface, and distinguishing the one from the other. Absolute reason, therefore, means absolute control over the spirit or mind, including those proclivities which are neither strictly animalistic nor spiritualistic, as speculative or educated self-preservation, known as selfishness, false pride, or prejudice, lust, etc. Besides the passions of the body, the soul has those of the spirit or mind to subdue as well, and points to a desideratum not always considered by materialistic reformers.

Social disregard of the evil effects that some of their customs have on the spirit body retards progress in a way not appreciated because not known. Proofs of immortality depends on conditions offered nature's law to manifest.

False pride—the faith of materialism—is an obstruction to these proofs because it sets up a law unto itself—one diametrically opposed to natural law. Humility, resignation, desire for truth, receptivity, and faith minus the belief that it is the only genuine article—that is, freed from bigotry, preconceived opinion, etc., opens the way. And with the proofs of immortality will come powers yet undeveloped—such that will convert man's dream of mind controlling matter into a reality. Self-control, or that of the interior over the exterior—soul over spirit—will lead to it. In other words, when we become enabled to control our own minds, we will begin to feel our power over matter.

Spiritualism and Life beyond

The following is a synopsis of a lecture delivered in New Zealand recently by Dr. J. M. Peebles, as reported in the New Zealand Times of June 11, 1902: The subject being "The Day After Death—or the Condition of Infants, Idiots, Suicides and the Wicked After Death."

He said, that the most populous city on this planet was the city of the dead. The savants of the olden times, where are they? Our forefathers and our fathers, where are they? They have gone, one by one, to swell the great congregation of the so-called dead. And what is their condition? Life and death each in their time are equally beautiful. Human beings die, not because forbidden fruit was tasted thousands of years ago, or because Napoleon crossed the Alps, but because bodies are physically organized and it is a fixed law of Nature that all bodies must become disorganized, returning dust to dust. All Bibles may be searched—Vedic, Buddhistic, Jewish, Christian or Mormon—and only three answers will be found in them concerning the future state. These are annihilation, eternal hell torments or the final restoration and progress of all souls to higher planes of existence. To the deep thinker, there is no such thing as annihilation, that is, the transformation of some thing or substance into nothing. The conscious soul being a detached portion of the over-soul, God, is necessarily immortal, for, as the Scriptures say, God breathed into man the "breath of life," and the Apostle declares that we are "all the offspring of God." But if annihila-

tion is unreasonable—unthinkable—the Calvanistic doctrine of endless hell torments for the vast majority of mankind borders upon blasphemy. Eternal hell torments is a pagan theory, and its preaching to-day makes more atheists and agnostics than all the Humes, Paines and Voltaires that ever lived. Colonel Ingersoll's father was a Presbyterian preacher, and the Calvanistic dogma of election and reprobation and eternal torments drove him into infidelity, as it has thousands upon thousands. Leaving these sectarian dogmas, we pass to the teachings of spiritualism, which may be briefly thus expressed: the fatherhood of God, the brotherhood of man, the present ministry of angels and spirits to demonstrate a future existence, the certainty of punishment for all wrong-doing, and the eternal progression of all souls. Infants enter the spiritual world as infants, and are there received by mothers, or matronly angels, to be educated. They there attain to spiritual manhood and womanhood. There are no absolute idiots. Blind Tom, the great American pianist, was called an idiot; but his music was masterful. Those called idiots have the divine spark within, but owing to some nervous malformation, the spirit is not able to manifest. Death removes these obstructions, and these feeble-minded unfold and become beautiful characters.

Suicides enter, at death, into those lower Tartarian spheres, because of cowardly acts, such as taking what they can not give. Each should live to a ripe old age, and ripen gradually as do the harvest fields. In those lower spheres of densest darkness the suicide suffers bitter, biting pains of remorse and anguish of spirit, but divine punishments are disciplinary. The door of mercy is never shut. His mercy endureth forever, sang the Psalmist. God is infinitely more loving and better than any human father, and then Jesus preached to the "spirits in prison," which preaching implies the power to progress and to spiritually unfold.

The wicked, at death, enter the lower spheres of mental suffering and keenest regret; and who among us are saints? If none enter heaven but the perfect in this world, it will be a lonely habitation. The worst have their good traits. The wisest have their failings. It is conduct, character, and the Christ-like spirit of love and wisdom that saves, and not creeds, nor old, mossy church dogmas. The good, in the process of dying, lose consciousness but barely a moment. It may be compared to a dream, waking speedily into the better land of immortality. The spasms of the dying are but the efforts of the soul, the spiritual body to burst away from its earthly bonds. The dying never weep, but often smile as they catch glimpses of the loved ones who have gone before. They meet their friends and know them. Our memories and our purest friendships reach beyond the grave.

The spiritual world is a world of life of activity and progress toward perfection. It is a real world—a constructive world, a retributive world with all possible means for progress, explorations, and increasing happiness. "It doth not yet appear," said the apostle, "what we shall be." This is a brief summary of the spiritual philosophy, with its accompanying signs, wonders, healing gifts, gift of tongues, and, as Paul taught, the "discerning of spirits." The apostles of Christ were spiritual mediums. Paul and Peter had trances, and John, on Patmos, clair-audiently heard music in heaven. Our modern churches, because of their narrow sectarianism and their worldliness, have lost the gifts that Christ said should "follow them that believe." They have fallen into apostasy. We pray that they may repent and become more Christly.

True Christianity and the true, higher spiritualism are in perfect accord. The

most brilliant savants on earth to-day are spiritualists. They have investigated and given adhesion to its divine teachings. Spiritualism gives fruition for hope and knowledge for faith, inasmuch as it demonstrates a future conscious and progressive existence.

Dr. Peebles leaves for Melbourne to-day by the *Mokoia*, and proceeds by way of South Africa, Paris and London to America,

Spiritual Knowledge.

WM. J. COWEN.

Spirit is invisible to the human vision and without apparent form as when compared to the human body of mortals. Spirit is all-pervading and material substance cannot hinder its progress. Spirit can pass through material substances as easily as it can travel through the spaces of the immeasurable confines of the universe. Spirit can travel as swift, or swifter than the electric spark, or the rays of light which emanate from the great producer of light, the sun. Spirit communes with spirit when separated by great distances as readily as when in contact with each other.

God is a spiritual being. The spirit of the universe is an embodiment of all which goes to make up the ideal man. The advanced spheres of spiritual existence are peopled by intelligences who have been ages in the spirit-world and to whom knowledge concerning the unseen things of the Great Unknown is based on experiences gathered through a long period of investigation and study of the wonderful creations of the God of the universe. These advanced intelligences have schools of philosophy, political economy, metaphysical thought.

The study of the soul and the spirit in its progress upward from the primitive man to the highest type of a spiritual being, is an all-absorbing subject to the thoughtful student of occult science. Whence came spirit? God existed before the formation of the world, and surrounded by his band of spirits, surveyed the handiwork of his intellect in the first dawn of the world's existence as a planet. The world was without form and void, but in the evolution of matter through countless ages of time, the world perfected itself and progressed to the state in which we behold it to-day.

Every planet has its day. Some are in the infant stage of their existence; some, like the earth, are prepared to receive and support life, and some have advanced to the stage of old age—their vitality gone, their beauty departed, and their day of usefulness has passed, and they simply revolve in space as a reminder to the student that all matter, in a material sense, shall inevitably perish. Planets come into existence and in course of time pass out of the sphere of usefulness and others take their place; but the spirit of the universe still exists and will ever do so as it did before matter was created.

The evolution of spirit is equivalent to the evolution of man. Man is a progressive entity. From the primitive condition of barbarism and undeveloped thought, man has progressed through successive ages, until to-day he has attained the highest stages of civilization and has improved his thought conceptions along all the lines of scientific learning. This refers to his physical environments, but his

knowledge of what is transpiring in the spaces, incalculable, of the Cosmos, is meager and vague. Astronomy has opened a new vista of life, revealed worlds of beauty and grandeur. The telescope has brought our sister planets to our view and has been the means of our obtaining much knowledge of which we were hitherto ignorant. But those of the earth sphere know but little of what the great spaces of the universe are filled. Stars innumerable, millions invisible to the most powerful telescope ever invented by the genius of man, are revolving in space—planets recently born, planets in the full stage of development, planets which have attained old age. Then comes the evolution of the spirit.

When man has laid aside his physical body, the spirit which has existed therein all these years is born into a new existence.

Spartansburg, Pa.

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SAN FRANCISCO, JULY 26, 1902

PHYSICAL PHENOMENA IN FULL LIGHT. Full accounts of the circles where such are produced are being given in the Genoese papers. Signor Porro, professor of physics in the university in that city, and director of an astronomical observatory, attended the Minerva Circle in company with the editor of a paper in that city, and both joined in a report of what occurred, giving their full endorsement to the same.

THE NEW THOUGHT is now transforming the world. It is in the air! It is the mainspring of all development, and, as an outgrowth of the Spiritualist philosophy, is breaking the bonds which have so long held the people in thralldom. Let it "have free course, run, and be glorified."

MRS. NELLIE TEMPLE BRIGHAM arrived in Melbourne, Australia, on July 5. She has been engaged by the Victorian Association of Spiritualists to give lectures in Australia for a few months, and then intends to visit New Zealand and return to New York by the beginning of the next year. She is an inspired teacher and an excellent woman. She is accompanied by Miss Belle V. Cushman, who is the president of New York Ethical Society, where Mrs. Brigham is the permanent speaker.

The great heart of nature beats joyously, with serene harmonies, which only as we ourselves grow, are we capable of even hearing, much less understanding, says an exchange. By dropping aside the shells of a sham life, by forsaking the shadow-life of selfishness, we first become acquainted with a new world around us. We then recognize something of what this life contains for us; and after that we understand; the end is consciousness, interpretation.

A Catholic on Spiritualism.

M. Eugenio Checchi, a well-known journalist, publishes in the *Giornale d'Italia*, the report of an interview on the subject of Spiritualism, which he has had with Senator Fogazzaro, who is equally distinguished as a romance writer, a philosophical thinker, a liberal and fervent Catholic.

Being asked whether he considered an investigation of the phenomena as, in any sense of the word, irreligious, he replied:

"One may occupy oneself scientifically with the phenomena in question without harm to religion. I am a sincere believer; nevertheless my profound and imitable beliefs do not prevent me from occupying myself with what may conduct me to the truth. No doubt I have heard people assert that such manifestations are the work of malevolent spirits; but, for my part, I believe, on the contrary, that, with all due reserve as to the nature of the phenomena, one can scarcely affirm them to be attributable to other than good and beneficent spirits. * * * Nor shall I cease to declare that it is a duty, a strict duty to humanity, to study these perplexing phenomena."

Questioned concerning fraudulent mediums, M. Fogazzaro replied:

"The cause of Spiritualism can not suffer because such a medium has been unmasked. Golden coins are minted, and if there are counterfeit coiners, this does not prevent the issue and currency of genuine money. Imposture proves nothing. * * * There are mysteries in Spiritualism, no doubt; but the more extraordinary these mysteries may be, the more imperative is it upon us to study them. And to do this scientifically is the duty of all those who wish the truth to triumph."

SPORTING is rampant nowadays. Many of the people seem to have no higher conception of humanity and its lofty ideas than to brutally murder birds and animals for sport. It shows to what depths humanity has sunk, and whether we are tending. It is akin to vivisection in the schools, and all such contemptible inhuman transactions.

Pigeon trap-shooting is one of the worst forms of this sport, but indulged in very largely by the monsters whom many people call "sports."

We are glad to know that the city of Chicago has placed itself upon record and by an ordinance has declared such to be a misdemeanor worthy of a fine and imprisonment if practiced within that city. We hope that other cities will follow this good example, for it is the disgrace of the age.

The giving of thanks is the giving of the heart, of the man, and all other gift is in vain. This is a beautiful sentiment, written by R. W. Emerson in *Push*. Dollars do not enrich a man, least of all if they are given to him. Honors do not make one rich, for they are only robes that are worn, and the man lies underneath. But we are rich in sentiment—in what we give and what we receive. We can not give too much, we can not receive too much of these riches, which are never monopolized, and which grow and increase with the spending.

Care, admitted as a guest, quickly turns to be master.—*Bovee*.

Two things are sublime, the human conscience and the stars.—*Kant*.

Prophetic Words.

"I see a little cloud not larger than a man's hand," said Lord Brougham, more than thirty years ago, "and it will grow and spread until it covers the earth—it is Modern Spiritualism," and the complete fulfillment of the prophecy is now at hand; taking the appellation in its comprehensive sense, including the manifestations of spiritual power in all the departments of thought and avenues of life. Thus writes Mrs. Lucy A. Mallory, in the *World's Advance Thought*. She then adds: "No religious movement in all past time can compare in growth and power with the evolution of Modern Spiritualism. With all the world opposed to it, it has in the short period of a little over a half century invaded all ranks and conditions of society the world over, and its invisible influence has broken up the superstition of the ages.

Spiritualism is the world's last resort. It is either that or hopeless and unsatisfying Materialism. The life of all popular religious creeds is now dependent upon accepting the teachings of the Harmonial Philosophy. Materialism is dying in the dawn of Spiritualism.

"It is because the communion has been open between the two phases of existence that the marvelous progress of the world in the past fifty years has been made possible. If Modern Spiritualism (and Whole-World Soul Communion—its blossom) had not opened the way for the higher spiritual intelligences to bring the influx of new ideas to the minds of mortals, there would have been but little more progress in the world than there was during the Dark Ages, when the popular creeds had full control of the world, and no ray of spiritual light could penetrate the souls of men and women.

But Spiritualism is still in its infancy. All its spiritual treasures have not been given to humanity. Its evolutionary phases are as endless as eternity. Its phenomena will now take on a universal character, and take place in the full light of day (the darkness—as in all growth—having been merely necessary in its germinating stage), so that people of even the least intelligence will have to acknowledge the source from whence they emanate."

THE CHRISTIAN SCIENTISTS held their annual meeting on June 15, and Mrs. Eddy's annual message was read to the assembly. She claims an increase of members during the year of 2,784. She adds: "Christian Science is engaging the attention of philosopher and sage, and is encircling the globe."

A "HAPPY HOUR CLUB" has been formed in Los Angeles, Calif. It is an adjunct to the Harmonial Society there, and its temporary president is Mrs. Maud L. Von Freitag. Such a club would be a very nice thing in every city having one or more Spiritualist societies.

MR. AND MRS. S. D. DYE, of Los Angeles, who have been in Salt Lake for the past three months and doing a good work there, are now in San Francisco for a brief rest. They go to Santa Barbara and then will return to Los Angeles in September. Mrs. Dye is a successful healer and medium.

Nothing is greater than Good, nothing is higher than Truth. He that can not reason is a fool; he who will not is a bigot, and he who dares not is a slave.—*Mental Advocate*.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

THE SPIRITUAL SIGNIFICANCE, or Death as an Event in Life, by Lilian Whiting, author of the "World Beautiful," etc. Price, \$1.00. Boston: Little, Brown & Co. For sale at this office.

No one can understandingly read anything from Lilian Whiting's pen without being thereby awakened newly to interest in the higher life of spiritual ideals and purposes, without being aroused to seek its deep satisfaction by earnest endeavor to meet its requirements, which she sets forth so earnestly, clearly, ably and lovingly.

Her recent work, "The Spiritual Significance, or Death as an Event in Life," is peculiarly rich in eloquent incentive to thought and purpose. She ardently emphasizes throughout its pages the fact that man is here and now already a spiritual being and need not wait the event of death to begin practicing the spiritual virtues or to enjoy heavenly happiness even in the face of earthly sorrow and suffering.

In regard to the leading title of this book, she says: "Science has ceased to designate matter and spirit as two separate and contrasting forces, and sees, instead, in matter a manifestation of spirit. Thus the spiritual significance of life in its supreme meaning, and to recognize this significance as it may 'burn through the hieroglyphic of material shows, is the responsibility as well as the privilege of our sojourn on earth."

While Miss Whiting proclaims and maintains her Episcopalian Christian faith, and writes even in a reverentially religious spirit, yet the whole work is an ardent plea for the truth of Spiritualism, and is one of the best books possible to place in the hands of Christian doubters, while it is a strong appeal to the large army of Spiritualists who care more for the wonders wrought out in spiritual manifestations than for the great uplifting truths of being in their thought and conduct up to the higher spiritual standards necessarily demanded in the evolution of spirit.

"Man does not become a spirit by the process of dying, which is a mere chemical change"—says Miss Whiting—"he becomes more and more a spiritual being day by day, and year by year, as he develops his higher qualities, as he lives in the spirit, which is to live in justice and truth and generosity and love; to live in intellectual development and increasing sympathy and good will to all humanity. He becomes less a spirit in proportion as he lives the life of the senses, and finds his interests and enjoyments on the sensual and lower rather than on the spiritual and higher plane."

Throughout this work its author aims to show how increasingly science is entering newer fields of discovery through which the continuity of man's being may be demonstrated; no other writer has taken up with such energy and positive faith this possibility, and her presentation of it is very forcible and convincing. She says on page 213: "Science that is continually penetrating the laws of the universe and revealing its mysteries, offers an increasing illumination on the nature and destiny of human life. There is no limit to the quest of knowledge; the far horizon line of yesterday is in the middle distance of to-day. The telescope reached its limits of discovery, and behold, the spectroscope was invented as an attachment which so extended the power of the telescope as to enable the observer to determine whether a heavenly body was moving toward or away from our solar system, and to even approximate to its rate of motion."

She quotes Professor Dolbear as say-

ing that "Attempt has been made with the spectroscope to discover whether or not the earth in its astronomic movements of rotation on its axis and revolution about the sun, makes any disturbance in the ether, whether it drags the ether with it, as a moving railroad train drags the air, or not; but all the evidence so far seem to show that the ether is not disturbed in the slightest degree. It appears as if the earth moved through it as a coarse mesh sieve will go through water, not displacing it in any appreciable degree."

This moves Miss Whiting to say: "This fact suggests by analogy the relations between the physical and ethereal worlds. If the earth moves through the ether as a coarse mesh sieve will go through water, not displacing it in any appreciable degree, so is it not conceivable that all the phenomena of physical life are moving among the phenomena of ethereal life—a universe unperceived by us except as some development of the spiritual powers perceives it by the finer sight and hearing of the psychic body?"

Again: "Psycho-physical science is the revealer of new truth; and Spiritualism, so far from being superstition, is destined to prove, instead, that the unseen world is as much a sphere of universal nature as our own and is the solvent of mysteries that perplexed philosophers."

The work is divided into five parts under the following headings: "The Spiritual Significance;" "Vision and Achievement;" "Between the Seen and the Unseen;" "Psychic Communication;" "The Gates of New Life."

This volume—in common with the rest of Miss Whiting's works—makes a charming as well as inspiring gift book. The excellent print and the esthetic finish which the publishers have given it is a fitting accompaniment for the beautiful thoughts which it contains.

SARA A. UNDERWOOD.

Weltmer's Magazine for July and August is a double number, containing 80 pages. It will hereafter be published on the 15th of the month previous to its date, so as to be in the hands of its subscribers on the first of each month. Besides a report of a lecture by Professor Weltmer in every number (each of which is worth the price of a year's subscription) there are valuable articles from contributors whose presentation of new themes, new developments in the science and art, is on the highest planes. Published at Nevada, Mo., at \$1.00 per year, inc. a copy. We will club this monthly with the *PHILOSOPHICAL JOURNAL*, and send both for one year for \$1.75.

HOT WEATHER COOKERY.—Croquettes and patties form an important division in the class of dishes known as entrees, and the list is nearly interminable. An excellent article on this subject in the August *Delineator* will prove useful to housewives in its general instructions and its tested recipes. In addition will be found a variety of cold dishes for summer, and a useful article on the possibilities of apricots, and two illustrated pages of a temptingly cool dinner for hot weather.

Realization for July and August (the regular bi-monthly issue) contains many valuable articles. Among them we will mention Self-Psychic Healing, The Presence in the Woods, Omnipresence, Subliminal Monition, Not all Trailing Clouds of Glory, and Means of Meditation. Published at \$1.50 per annum, at 1540 Howard Ave., Washington, D. C.

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My thought was fixed upon this glorious age.
My energy was in the rising hills—
I sparkled in the living flame; as force;
And carved the deep recesses of the sea.
All earth was embryonic in my grasp;
Progressive life I stamped in every age;
And builded temples for all rising forms.
And since the earth, my pride through all the
years
Has culminated in the birth of man;
Shall I desert him in his hour of need?
No! time can not withdraw the vital spark!
Can not destroy or disarrange the stream
That upward flows, and bears its burden on
The living tide of the eternities.
Do not discredit now my power to save;
The power and purpose that will never yield;
Until the lowest of the sons of earth
Shall rise above beatitudes that now
Are homes for the once weary souls on earth;
And to the world of disappointed hearts;
Like a kind mother to her offspring dear;
Like tender, loving parents do I come;
To rescue all from everlasting woe.
I am the life—vitality of all;
And with an earnestness profound and deep,
I throw my loving arms around you all;
And with a pleading from the inmost depths:
The depths of life, and soul, that clasp all things;
I bring to you the flag of truth that waves,
From the bright rising tide of highest life
And hold it high, aloft to guide mankind.
Forget your doubts you are already saved;
No power can thwart the destiny of soul.
I'll carry you along the stream of time;
And when distress shall sink you deep in gloom;
Remember the great value of your life—
Your individuality; your part;
In the great structure of united worlds.
Thou art my brother, O immortal man
And I will clasp my arms around you when
Your trem'ling form shall reach the door of
death.
I have unlocked the mysteries of earth,
And I will hold them when in darker shades
The door of mystery impedes the way;
And with the key of all infinity
I will unlock the gates and swing them wide,
And turn to light the darkest shades of death;
That all may see that LIFE ETERNAL reigns,
Where the activities of soul will find
A sweet response in endless light and love.
ERASMUS D. FRENCH.
Ensenada, Mexico, June 14.



The Editor is not responsible for the opinions of correspondents.

Oregon State Association.

To the Editor: A meeting was held Wednesday, July 9 in the parlors of "The World's Advance Thought" at 193 Sixth street, for the purpose of organizing a State Spiritualist Association of Oregon. The meeting was well attended, and a great deal of interest manifested in the movement. The object of the organization is to promulgate the philosophy of Spiritualism—to the principle of universal brotherhood—equality of man—and the welfare of humanity—with the object to be good and do good as the first principle—and to bring the existing societies together under one general association, and form new societies.

It will be known as "The State Spiritualists' Association of Oregon," and will be incorporated under the laws of Oregon. Officers were elected and committees selected for the preliminary work of organization.

The following are the officers elected, who constitute the board of directors: Rev. J. H. Lucas, president; Lucy A. Mallory, vice-president; Ludwig B. Larsen, secretary; Captain J. H. McMillan, treasurer; Dr. D. A. McIntire, Rev. G. C. Love, Rev. G. E. Beeson, G. M. Lazelle, J. S. Greenfield, directors.

The next meeting will be held on July 30, and the first annual convention on September 3.

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The Spirit-world seem prone to watch for occasions of stress and difficulty in the performance of some task. When they witness a corresponding earnestness on our part looking to the accomplishment of this work, then it is they find their golden opportunity. Then it is they come to our aid most effectually.

My account of one such undertaking in the JOURNAL of May 10th last, to wit, the speedy relief of the Alaskan sufferers, furnishes an illustration in point. I allude to it here, because that article, although quite long enough in itself, omitted certain particulars essential to complete the thought. The fact that hundreds (of our own people) were face to face with death from starvation and freezing under the drifting snows of far-off Alaska, and the ultimate source of relief some three thousand miles away in Washington City; while I, though in San Francisco, was as one alone in a wilderness: all this made the problem before me at first seem a useless task. My utter inexperience in such matters, together with my entire financial inability, added to my embarrassment, making the task appear not only formidable, but superhuman. My own helplessness seemed equal to that of the most forlorn Eskimo of them all, who were waiting with infinite faith and patience for that succor which must come from somewhere.

I first made an appeal to the people of San Francisco, through a local paper, to take immediate steps to send a relief expedition. My appeal met with not one word of response or demonstration of any kind whatsoever. It was then that Fate seemed utterly against me. Yet even then I felt that rather than abandon the cause I would appeal to the very stars above me to come to the rescue. When I was finally informed officially that relief had been sent to those people, and at the same time made to feel that my own feeble hand had actually been instrumental in effecting it, ah, could I ever doubt that a powerful influence from the unseen accompanied those written messages, to wit, the petitions referred to, urging Congress to make the appropriation without delay?

And now, my friends, I feel that I am entitled to say a word as to the motive that impelled me onward in this action. To be actuated by the supreme mandate of comradeship, that is, by the humanity impulse pure and simple, is from my point of view, the very highest motive known to man. Permit me modestly to say that if I understand myself, this was my motive in this case. If this be true, then with entire consistency I can invite all who have not yet tasted of this fruit of heaven to come up higher. If the love element within me has developed till it takes in the entire race of man on earth, then I have learned to know the happiness which all the gold of earth can not buy. This truth which brings the goal—this golden key which opens wide the door to the real heaven on earth, I freely give to every reader. Living in this love each day, the light will by degrees shine from our very countenances. We shall learn to know each other by this light wherever we may be.

Lest any reader should charge me with writing the above in the spirit of vanity or boasting, permit me to say that I have well considered the possibility of such an effect. I meet the charge by simply saying that I have spoken thus freely for the express purpose of bringing into view the goal to which Spiritualism is supposed to lead us in this world. I have dared to step aside from the beaten path of custom in this analysis of my own motive and making it an example for others because—

1. I have made the study of motive a specialty for many years.

2. I am better acquainted with my own motive than with that of any other, and

could not, therefore, take another's example for my illustration.

3. Last, but not least, because being familiar with my own motive, I am the best authority for its exact interpretation.

Finally, forget not that when great emergencies arise, we may never know what is possible for us to do till we try. It is when we do our very best under the most trying circumstances of all, that we are sure to obtain most effectual aid from the spirit side of life. Henceforth let no righteous task seem too great for any earnest man or woman to undertake; while the smallest task of all is far beyond the scope of any one's power to properly perform, if he is not in earnest.

San Francisco, Calif.

Spiritualist Camps.

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Verona Park, Mo.—Aug. 1 to Aug. 25. F. W. Smith, Sec., Rockland, Maine.

Forest Home, Mich.—Aug. 3 to 25. Anna M. Fox, box 267, Mancelona, Mich.

Etna, Clark county, Wash.—Aug. 8 to 28. H. B. Allen, manager.

Franklin, Neb.—July 19 to Aug. 4. W. Shelburn, Franklin, Neb.

Chesterfield, Ind.—July 17 to Aug. 24. Flora Hardin, Sec., Anderson, Ind.

Summerland Beach, O.—Aug. 10 to Sept. 1. S. J. Woolley, Milo, O.

Ashley, O.—Aug. 17 to Sept. 7. W. F. Randolph, Sec., Ashley, O.

Cassadaga, N. Y.—July 11 to Aug. 24. A. A. Gaston, Sec., Meadville, Pa.

Mowerland Park, Mass.—June 2 to Aug. 1. Upper Swampscott, Mass.

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Mantua, O.—July 28 to Sept. 2. Lucy King, Sec., box 45, Mantua Sta., Ohio.

Grand Ledge, Mich.—July 27 to Aug. 25. H. Sheets, Grand Ledge, Mich.

New Era, Ore.—July 5 to 21. Lorena Lazelle, Sec., Oregon City, Ore.

Vicksburg, Mich.—Aug. 2 to 25. Jeanette Fraser, Vicksburg, Mich.

Island Lake, Mich.—July 27 to Aug. 25. A. G. Brown, 266 21st St., Detroit, Mich.

Clinton, Iowa—July 28 to Aug. 25. Mrs. Stella A. Fisk, 18 No. 11th St., Keokuk, Iowa.

Lake Brady, O.—July 7 to Aug. 25. D. A. Herrick, Lake Brady, via Kent, Ohio.

Lake Pleasant, Mass.—July 28 to Aug. 31. A. P. Blinn, Sec., 603 Tremont St., Boston, Mass.

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Forest Park, Ottawa, Kan.—Aug. 24 to Sept. 21. Jacob Hey, Sec., Overbrook, Kan.

Niantic, Conn.—June 24 to Sept. 9. Mary A. Hatch, Sec., South Windham, Conn.

Los Angeles, Cal.—Aug. 17 to Sept. 14. J. D. Griffith, Sec., 101½ So. Broadway, Los Angeles, Cal.

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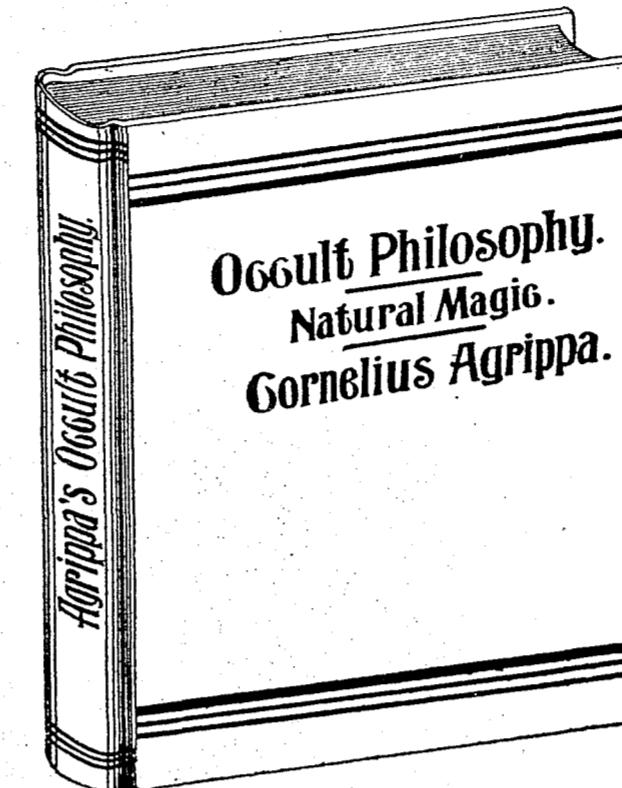
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Leg Positive Signs.	Q	Fire	July 22 to Aug 22
Leg Negative Signs.	W	Earth	Aug 22 to Sept 22
Foot Positive Signs.	M	Air	Sept 22 to Oct 23
Foot Negative Signs.	F	Water	Oct 23 to Nov 23
Waist Positive Signs.	U	Fire	Nov 23 to Dec 21
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Local News Summary.

Folsom 3044.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

The Ladies' Aid Society will hereafter hold its business meetings on Wednesday afternoons at 2 o'clock, in the State Association's headquarters, at 305 Larkin St., San Francisco.

Next Sunday at 8 p.m., a grand entertainment will be given in Woodmen Hall, 521 Twelfth St., Oakland, for the benefit of the Temple Building Fund. The program consists of 14 numbers, including singing, recitations and instrumental music.

Mrs. Eberhardt has returned and resumed her meetings at 3250 22nd St., San Francisco, and was welcomed by a good audience last Sunday.

Mrs. C. J. Meyer entertained a good audience at 335 McAllister San Francisco, last Sunday with her mediumistic gifts.

Oriental Hall was filled last Sunday evening as usual, and Mme. Young gave excellent psychometric readings after an inspirational lecture by Mrs. Seal. Prof. Young led the music.

Prof. H. T. Shaw lectured for the Union Society, Oakland, Sunday, July 19, at 3 p.m. His subject was "Spiritualism vs. Materialism," which was handled to the evident discomfiture of a number of materialists present. Mr. Carter followed with psychometric readings. In the evening May E. Stevenson lectured on "The Adepts" before a large audience, and Mrs. Dr. Stewart gave well recognized and clear cut messages.

Sunday, July 27, at 3 p.m., Prof. Shaw will lecture on "Borderland," and Mrs. Henderson will speak in the evening on "Our Spirit Friends—Where Are They and What Are They Doing?"

Messages will be given through Mrs. Stewart.

Mme. Montague gave a farewell scence in London on June 18, and the parlors were crowded on that occasion. She will depart for Canada in a short time. *Light* for July 5, says: "It is certain that a warm welcome will await her on her return, for during her stay in England Mme. Montague has won her way to the hearts of all who have had the good fortune to be brought within the sphere of her influence and her charm."

THE STATE CONVENTION.

OFFICIAL NOTICE.

The California State Spiritualists' Association

Will hold its seventh annual convention in Scottish Hall, 107 Larkin St., San Francisco, on Friday, Saturday and Sunday, Sept. 5, 6 and 7, 1902.

Auxiliary societies are entitled to one delegate for their charter, and one for each ten members or major fraction thereof.

Mediums, speakers and healers holding Certificates of Ordination, Endorsement or Protection from this Association are delegates at large and may obtain credentials by application to the State Secretary at Spiritualists' headquarters, 305 Larkin St., San Francisco.

The earnest co-operation of the Spiritualists of California is solicited.

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Societies and Meetings

Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30 p.m., in Covenant Hall, on the third floor of the Odd Fellows Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season.

LADIES' AID SOCIETY.—Headquarters at 805 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the elevator.

Children's Progressive Lyceum meets every Sunday morning at 9:09 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S.F. (front hall), every Sunday, 11 a.m. meeting, free. 2 & 8 p.m. spirit messages by local mediums. 10c.

The Leaflet entitled "No Taxes on Mediumship" should be kept on hand by mediums everywhere, ready for instant use in case of attempted interference by meddlesome and ill-disposed persons. We can supply them at the following prices: 20 copies for 10c, 50 copies for 20c, 100 copies for 35c, 500 copies for \$1.50, postpaid. Postage stamps may be sent, if desired. Use them freely. Scatter them by thousands.

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Letter from Mrs. R. S. Lillie.

TO THE EDITOR:

I feel that an explanation in regard to the funeral services of Dr. Francis Treadwell is due to her and to the Spiritualists as well as to myself, and, with your permission, will say that I saw Dr. Treadwell nearly every day during the last two weeks of her earth life, and I believe the faithful ones who cared for her, and those who frequently called upon her, will bear me out in saying that her mind was remarkably clear and strong up to the last day, and her memory of past events such as is seldom found when death comes.

She intuitively felt from the first of this illness that she was to pass to Spirit life and made all her plans accordingly. She gave directions for the disposition of articles of furniture, the tools, cabinets, etc. used in her profession, gave keepsakes to numerous friends, not forgetting a single detail, and talked of her going just as freely as a few months or years before she would have done, or making a change or taking a journey on this plane.

Some felt that there should have been no talk with her about dying, but when some of us said, "Dr. don't talk about dying," she replied, "I have never felt this way before. Now I feel that I must set my house in order, for the time of my change is at hand." She said to me, "I have felt all winter that my time was

to be owing this office for subscription or advertising are respectfully requested to pay the same.

Words That Burn, a psychic romance by Lida B. Browne. 366 pp.; cloth. Price, \$1.25. For sale at this office.